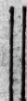


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DICTIONARY
OF
QUOTATIONS,

IN MOST FREQUENT USE.

TAKEN FROM THE

GREEK,
LATIN,



FRENCH,
SPANISH,

AND

ITALIAN LANGUAGES;

TRANSLATED INTO ENGLISH.

WITH ILLUSTRATIONS HISTORICAL AND IDIOMATIC.

THE THIRD EDITION,

REVISED, AND VERY CONSIDERABLY ENLARGED.

Quis expedit vit psittaco suum χαῖρε. PERSIUS.

"He has been at a great Feast of languages, and stolen all the scraps."

Moth, in SHAKESPEARE'S "Love's Labour Lost."

LONDON:

PRINTED FOR G. G. AND J. ROBINSON, PATERNOSTER-BOW.

1799.

1845

P R E F A C E.

AT one period of our literary History, an attempt to form "A Dictionary of Quotations" would have been fruitless, if not impracticable. When *Memory*, and not *Taste*, was consulted in citing Passages from ancient Authors, no compilation, however voluminous, could have been adequate or useful. But at present, whether we refer to miscellaneous Reading, or to Conversation, little remains of those tedious and frequent Quotations which "*larded the leanness*" of some of our earlier Writers, and were even deemed necessary in colloquial intercourse.

The practice having thus gradually yielded to the influence of a better taste, the Quotations, which we either hear or read, consist chiefly of classic flowers, culled and retained from the poets of the Augustan age, or of apophthegms, and technical phrases, the pith and point of which are not easily transferred into another language. We have also borrowed, but with a sparing hand, some useful

precepts, and a few poetic blossoms, from our continental neighbours. These, however, collectively taken, are so far from being numerous, that it is more a matter of surprise, that they should not before have been *alphabetically* arranged, than that it should now for the first time be attempted. There have been some previous compilations of a similar nature, but these were scanty in their limits, and the quotations being arranged according to their subject matter, it was required of the reader, who was acquainted only with his vernacular language, to divine the general meaning of the *exotic* phrase, before he could learn where to apply for more exact information!

The alphabetical arrangement which the compiler of this work has adopted, whilst it offers a more ready and convenient mode to readers of the preceding description, has also led, he must admit, to some repetitions; but of these it must be pleaded in excuse, that they were absolutely unavoidable. Thus, in the well-known precept of Horace,

———— *Hic murus abeneus esto* ————

Nil conscire sibi—nullâ pallescere culpâ.

The three branches of the period are often severally quoted; it was necessary therefore to give the

PREFACE.

two latter distinctly, as otherwise the reader, not classically informed, would be left without a clue to guide his research.

Some objections have been started from other quarters, as if the compilation was intended to increase the means of multiplying quotations,—a practice which was honestly condemned in the preface to the two former editions. The present performance is, in truth, meant for the use of that numerous class of society who are acquainted only with their mother-tongue. The false taste which continues to introduce unnecessary quotations, and the necessity for their introduction in some cases, combine to furnish so many stumbling-blocks to this description of readers. If these are in any degree removed by this compilation, the end of the Compiler is attained.

The sanction which has been given to the Work by the rapid sale of two former editions, has induced him to render the present as completely useful as it could be made by his humble industry. —Amongst the additions, which are considerable, will be found the Law-Maxims, which so frequently occur, and which Sir EDWARD COKE says are so called “ *Quia MAXIMA est eorum*

Dignitas, atque certissima Auctoritas.—"Because their respect stands very high, and their authority is most certain." In the illustrations which he has given of these, and in his explanation of the terms of Law, the Compiler does not affect to be *technical*. To satisfy the Lawyer he must have been more diffuse. To the general Reader he trusts that his brief Definitions will convey all that may be deemed necessary.

A translation of the Motto's of the British and Irish Peerage was also regarded as necessary, those which occur in the common books of Heraldry being in many instances defective or absurd. Of the latter a single specimen may suffice. The Motto of the Irish Earl of INCHQUIN is "*Vigueur de dessus.*" "Strength is from above:" in some of the books above-mentioned it is rather waggishly rendered "Vigour to get uppermost."

It were to be wished that the Writers, who quote largely from other languages, would furnish a Translation, either marginally or otherwise. The practice of Quotation has latterly been on the increase with some affected Writers, who seem to take for granted that all their readers are classically informed. To those who are not so, this

Collection

P R E F A C E.

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Collection of Common-places will, the Compiler trusts, be found useful.—As an assemblage of moral Precepts, the Compilation, he flatters himself, in its present enlarged state, is not wholly destitute of Value.

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GR. <i>Greek.</i>	TAC. <i>Tacitus.</i>
LAT. <i>Latin.</i>	CIC. <i>Cicero.</i>
SP. <i>Spanish.</i>	SEN. <i>Seneca.</i>
ITAL. <i>Italian.</i>	VIRG. <i>Virgil.</i>
FR. <i>French.</i>	LAB. <i>Laberius.</i>
FR. PROV. <i>French Prov.</i>	OV. <i>Ovid.</i>
HOR. <i>Horace.</i>	LUCRET. <i>Lucretius.</i>
JUV. <i>Juvenal.</i>	CAT. <i>Catullus.</i>
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N. B. The Passages in inverted Commas, after each Quotation, are in general a close, if not a literal Translation. What follows is a more diffuse Explanation of its Bearing and Application than a mere Translation could possibly convey.—Where the Sense is sufficiently clear, the explanation is of course omitted.

NOTICE. It is recommended to the general Reader, if the Quotation should not be found on a first Reference, to drop the first Monosyllables, *at, car, et, id, il a, nam, sed, ut*, which are variously used to link the Quotation with the Context. The second Word, on referring to the alphabetical Order, will generally be found, in these Cases, to furnish the desired Explanation.

A DICTIONARY

A DICTIONARY OF QUOTATIONS,

&c. &c.

AB alio expectes, alteri quod feceris. Lat. LABERIUS.—“ You may expect from another person, that which you have done to another.”—Your conduct to others shall form the measure of your own expectations. *As you have done expect to be done by*

Abbatis. Fr. Milit. Term.—Stakes driven in the ditch of a fort to prevent a storm.

A barbe de fol on apprend à raire. French.—“ Men learn to shave on the chin of a fool.”—They love to make experiments at the expence of others.

A bis & à blanc. Fr. Prov.—“ At the brown and the white.”—By fits and starts.

Absentem qui rodit amicum

Qui non defendit alio culpante—

Hic niger est, hunc tu Romane caveto.

Lat. HORACE.

“ He who attacks an absent friend, or who does not defend him when spoken ill of by another—That man is a dark character; do you, Roman, beware of him.”—The man who yields even a silent assent when his friend is calumniated, must be regarded as wholly unworthy of confidence or regard.

Ab inconvenienti. Lat. Phrase.—“ From the inconvenience.”—*Argumentum ab inconvenienti*—An argument to shew that the result of a proposed measure will prove inconvenient or unsuited to circumstances.

B

Ab

A B ——— A C

Ab initio. Lat. Phrase.—“From the beginning.”
His proceedings were ill-founded *ab initio*.

A bon chat bon rat. Fr. Prov.—“To a good cat, a good rat.”—The parties are well suited, or matched. *Who cares for such stuff?*

Absentem lædit cum ebrio qui litigat. Lat. SYRUS.—
“He hurts the absent who quarrels with a drunken man.”—You should consider your adversary as absent when his senses are departed.

Absit invidia. Lat.—“All envy apart.”—Without being supposed to speak invidiously.

Abundat dulcibus vitiis. Lat. QUINTIL.—“He abounds with luscious faults.”—Spoken of an author, even in whose errors something pleasing is to be found.

Ab uno disce omnes. Lat. VIRG.—“From this single instance, you may learn the nature of the whole.”—From this specimen of guilt, you may form a general inference of the criminality.

A bon chien il ne vient jamais un bon os. French Proverb.—“A good bone does not always come to a good dog.”—Merit does not always meet its due reward. *Trash.*

Ab ovo jusque ad mala. Lat. Phrase.—“From the eggs to the apples.”—From the beginning to the end of the entertainment. These were the first and last articles served up at a Roman feast.

Ab urbe conditâ. Lat.—“From the building of the city.”—In general thus abridged, A. U. C. in the chronology of the Romans.

A capite ad calcem. Lat.—“From the head to the foot.”—Thoroughly, completely. From the beginning to the end.

A causa

A causa persa, parole assai. Ital. Prov.—“When the cause is lost there is enough of words.”—Do not discuss that which is already decided.

————— *Acceptissima semper*
Munera sunt auctor quæ pretiosa facit. Lat. OVID.

“Those gifts are ever the most acceptable which the giver has made precious.”—They derive frequently their value from our estimation of the donor. It may also allude to the manner of giving, as in SHAKESPEARE.

“You gave—with words of so sweet breath composed,

“As made the things more rich.”

Accusare nemo se debet nisi coram Deo. Lat. Law Maxim.—“No man is bound to accuse himself, unless it be before God.”—No oath is to be administered, whereby any person may be compelled to confess or accuse himself. The law will not force any man to say or shew that which is against him.

Acerima proximorum odia. Lat. TACITUS.—“The hatred of those who are near to us is most violent.”—A contest between relatives is generally conducted with more acrimony than is a dispute between persons who are strangers to each other. *it also applies to neighbouring countries*

Acribus initiis, incurioso fine. Lat. TACITUS.—“Alert in the beginning, but negligent in the end.”—Applied to a business vigorously conducted in the first instance, but where the exertion falls off, as the affair draws near to a conclusion. *Sum in exemplo.*

A cruce salus. Lat.—“Salvation from the cross.”—*Motto of the Ir. E. of MAYO. this is too general for a private motto.*

Acta exteriora indicant interiora secreta. Lat. Law Maxim.—“By the outward acts we are to judge of the inward secrets.”—We can only judge of men’s intentions from their conduct.

Actio personalis moritur cum personâ. Lat. Law Maxim.—“A personal action dies with the person.”—In case of a trespass or battery, the death of one or the other of the parties puts an end to the action. *why are the rewards of good actions m hereditary?*

Actis ævum implet, non segnibus annis. Lat. OVID.
“He fills his space with deeds, and not with lingering years.”—Applied to a character distinguished for a number of brilliant actions accomplished in the course of a short life.

Actus Dei, nemini facit injuriam. Law Max.—“No one shall be injured through the act of God.”—As if a house be set on fire by lightning, the tenant shall not be responsible for the damage.

Actus legis nulli facit injuriam. Lat. Law Maxim.
—“The act of the law does injury to no man.”
—If land, for instance, out of which a rent-charge is granted, be recovered by elder title, the grantee shall have a writ of annuity, because the rent-charge is made void by course of law.

Actus me invito factus, non est meus actus. Lat. Law Maxim.—“An act done against my will is not my act.”—If a person be compelled, for instance, through fear or duress, to give a bond or other writing, the deed is rendered void by the compulsion.

Actus non facit reum, nisi mens sit rea. Lat. Law Maxim.—“The act does not make a man guilty, unless the mind be also guilty.”—Unless the intent be criminal, the deed cannot be attainted of criminality.

A cuspide

A C ——— A D

A cuspide corona. Lat.—“A crown from the spear;”—Earned by military exploits. The motto of the Ir. Visc. MIDDLETON. *le premier qui fut Roi fut un soldat heureux*

Ad calamitatem quilibet rumor valet. Lat.—“Any rumour is sufficient against calamity.”—When a man is distressed, a breath may complete his ruin.

Ad captandum vulgus. Lat.—“To ensnare the vulgar.”—A lure thrown out to captivate the mobility.

A Deo & rege. Lat.—“From God and the king.”—Motto of E. HARRINGTON and E. STANHOPE. *du Roi, à la bonne heure*

Adeo in teneris consuescere multum est. Lat. VIRGIL.—“Of so much value is it to be accustomed in our tender years.”—Such are the advantages of an early education.

Adhuc sub iudice lis est. Lat.—“The contest is still before the judge.”—The affair is not yet decided.

Adieu la voiture, adieu la boutique. French Proverb.—“Farewell the carriage and farewell the shop.”—The affair is all over. *no low & trifling*

Ad infinitum. Lat.—“To infinity.”—And thus the calculation proceeds *ad infinitum*.

Ad Kalendas Græcas. Lat.—“At the Greek Kalends.”—The Kalends formed a division of the Roman month, which had no place in the Greek reckoning of time. The phrase was therefore used by the former to denote that the thing could never happen.

Ad libitum. Lat.—“At pleasure.”—In Music it is used to signify those ornamental graces which are left to the taste of the performer.

Ad nullum confurgit opus, cum corpore languet. Lat. GALLUS.—“When the body is indisposed, it is in vain that we call on the mind for any strenuous application.”

Adolescens verecundum esse decet. Lat. PLAUTUS.—“It becomes a young man to be modest.”—

Reserve and modesty are the flowers with which youth should be decorated. *il paroît que tout dans les vieilles gens on se plaint de ne pas en avoir*

Ad populum phaleras, ego te intus & in cute novi.

Lat. PERSIUS.—“Away with those trappings to the vulgar, I know thee both inwardly and outwardly.”—I know the man too well to be deceived by appearances.

Ad quod damnum. Law Lat.—“To what damage.”

—A writ to enquire of what injury it would be to the possessor of the land to hold a fair, for instance, in a certain district?

Ad referendum. Lat.—“To be further considered.”

—A diplomatic phrase borrowed from the States of Holland, and now used proverbially to imply a slowness of deliberation and decision.

Ajustez vos flûtes. French.—“Make your flutes agree.”—Settle your differences by yourselves.

Adscriptus glebæ. Lat.—“Attached to the soil.”—

Disposable with the land. This is now the wretched description of the peasantry in Russia. It was formerly so in other countries.

Ad tristem partem strenua est suspicio. Lat. SYRUS.

“Suspicion is ever strong on the suffering side.”

—When we play a losing game, we are apt to suspect all those who are around us of treachery.

Adulandi

A D ——— A E

*Adulandi gens prudentissima laudat
Sermonem indocti, faciem deformis amici.*

Lat. JUVENAL.

"The skilful class of flatterers praise the discourse of the ignorant, and the face of the deformed friend."—They attack each man on his weak side.

Ad valorem. Lat.—"According to the value."

Ægroto dum anima est, spes est. Lat. CICERO.—

"Whilst life remains to a sick man there is hope."—This has passed as a proverb into our own language.

——— *Æquâ lege necessitas* *trivial à force d'être vrai*
Sortitur insignes & imos. Lat. HORACE.

"Necessity by an equal law takes the highest and the lowest."—No rank can shield us from the impartiality of death or fate.

——— *Æqua tellus*

Pauperi recluditur regumque pueris. Lat. HOR.

"The earth opens equally for the poor man and the prince."—The sentiment is precisely similar with that of the preceding quotation.

À la garde qui veille aux barrières du Louvre, n'en défend pas nos Rois. Malherbe

——— *Æquam memento rebus in arduis*

Servare mentem.

Lat. HORACE.

"Remember to preserve an equal mind in arduous affairs."—Æquanimity is the best support under difficulties.

Æquam servare mentem. Lat.—"To preserve an equal mind."—Motto of Lord RIVERS.

——— *Æquanimiter.* Lat.—"With equanimity."
—Motto of Lord SUFFIELD.

Æquo animo. Lat.—"With an equal mind."—
Motto of the Irish Baron PENHRYN.

*Demandez
Majesté
à vos valets
Chambre, si ce
Devils von
conviennent*

Æquum est

Peccatis veniam poscentem reddere rursus.

Lat. HOR.

“The man who asks pardon for his faults should grant the same.”—Our charities and indulgencies should be mutual.

Ætas parentum pejor avis tulit

Nos nequiores, mox daturos

Progeniem vitiosorem.

Lat. HORACE.

“The age of our fathers, which was worse than that of our ancestors, produced us who are shortly to raise a progeny even more vicious than ourselves.”—This is a common-place frequently resorted to by those who wish to prove, that the manners of every age are worse than those of the preceding.

A facto ad jus non datur consequentia. Lat. LAW

Maxim.—“The inference from the fact to the law is not allowed.”—A general law is not to be trammelled by a specific or particular precedent.

Affirmatim. Lat.—“In the affirmative.”

A fin. French.—“To the end.”—Motto of Sc, Earl AIRLY.

A fortiori. Lat.—“With stronger reason.”—If a weak man be dangerous, it follows, *a fortiori*, that a weak and bad man must be more dangerous.

A grands frais. French Phrase.—“At great expence.”—Sumptuously.

Agnosco veteris vestigia flammæ. Lat. VIRGIL.—

“I recognize some traces of my former flame.”
—I feel that my passion is not wholly extinguished.

Aide

A I ——— A L

Aide toi, le ciel t'aidera. French. FONTAINE.—

“Help yourself and heaven will help you.”—
Depend rather on your exertions than your prayers. The allusion is to the waggoner in Æsop, who, when his waggon was overturned in a ditch, prayed stoutly for the aid of Hercules.

A la bonne heure. French.—“At a good hour.”—

This comes happily—It is well timed. *Well and good!*

A la mode. French.—“According to the fashion.”

A l'extinction de la chandelle. French.—“To the extinguishing of the candle.”—To the last extremity. It is also used to denote a sale by “inch of candle.” *sino al verde.* Italian.

Alia tentanda via est. Lat. VIRG.—“Another way must be tried.”—We must diversify our means to attain our end.

Alias. Lat.—“Otherwise,” as Robinson *alias* Robson. An *alias* is also a name given to a second writ issuing from the courts of Westminster, after a first writ has been sued out without any effect.

Alieni appetens, sui profusus. Lat. SALLUST.—

“Desirous of the property of others, but lavish of his own.”—This is the description given by the historian of Catiline. It has been often applied to politicians who are not disinclined to waste their own property, in order to obtain a power over that of others.

Alibi. Latin.—“Elsewhere.”—Law term for a defence where the culprit aims to prove his absence at the time and from the place where the crime was committed.

Aliena negotia curo, excussus propriis. Lat. HOR.

“I attend to other men’s business, having lost my own.”—The quotation is used to mark an idle obtruder.

A L———A L

Aliena nobis, nostra plus aliis placent.—Lat. SYRUS.

—"The things which belong to others please us more, and that which is ours is most pleasing to others."—This maxim is applicable in many cases, perhaps in none more than in the article of wives.

———*Alieno in loco*

Haud stabile regnum est. Lat. SENECA.

"The sovereignty which is held over strange or remote territories is precarious."

Aliquis non debet esse iudex in propria causa. Lat.

Law Maxim.—"No man should be a judge in his own cause."—A lord of the manor, though having cognizance of all kinds of pleas, cannot hold plea where he is himself a party.

Alma mater. Lat.—"A benign mother."—A name given by students to the university in which they were educated.

Al molino ed alla sposa

Sempre manca qualche cosa. Prov. Italian.

"A mill and a woman are always in want of something;" the former from the complexity of its machinery, and the latter from the influences of her caprice.

À l'improviste. French.—"Unawares."—At an opportunity not foreseen.

À l'impossible nul est tenu. French.—"No man is bound to perform an impossibility."

Aliquando bonus dormitat Homerus. Lat. HOR.

"Sometimes even the good Homer nods."—The greatest genius has its weakness and its failures.

Alitur

A L ——— A M

Alitur vitium, vivitque tegendo. Lat. VIRGIL.—

“Vice thrives and lives by concealment.”—It is in the nature of foul deeds to delight in darkness.

Alium flere quod valeas, primus file. Lat. SENECA.

“To make another person hold his tongue be you first silent.”—Do not irritate an idle dispute by fruitless perseverance.

Ἄλλων ἰατρος, αὐτος ἐλκεσι βρωῶν. Gr. PLUTARCH.—

Allôn iatros autos elkesi bruôn.—“The physician of others whilst he himself teems with ulcers.”—A man who pretends to cure other’s faults whilst he has abundance of his own.

Alta sedent civilis vulnera dextræ. Lat.—

“The wounds of civil war are deeply felt.”—Its evils are more severe and immediate, than what follow from hostilities with a foreign enemy.

— *Alterius sic*

Altera poscit opem res & conjurat amicè.

Lat. HORACE.

“Thus one thing demands the aid of the other, and both unite in friendly assistance.”—This is applied by the poet to the alliance which should exist between Study and Genius. It is sometimes used, however, to describe combinations of a different nature.

Alter remus aquas, alter mihi radat arenas. Lat.

PROPERTIUS.—“Let me strike the water with one oar, and with the other scrape the sands.”—Let me never hazard my safety by getting out of my depth.

Amantium iræ amoris, redintegratio est. Lat. TE-

RENCE.—“The falling out of lovers is the renewal of love.”—The disputes of lovers generally end in a warm reconciliation.

Amare

A M———A M

Amare & sapere, vix Deo conceditur. Lat. LABERIUS.—“To love and to be wise is scarcely granted to the highest.”—Love and prudence are absolutely incompatible.

A ma puissance. French.—“To my power.”—Motto of Earl STAMFORD.

Ambiguas in vulgum spargere voces. Lat. VIRG.—“To scatter doubtful rumours amongst the vulgar.”—To endeavour to mislead the croud by ambiguous intimations.

Ambiguum pactum contra venditorem interpretandum est. Lat. Law Maxim.—“An ambiguous deed or contract is to be expounded against the seller or grantor.”—Thus if a man has a warren in his lands, and grants the same land for life, without mentioning the warren, the grantee will have it with the land.

Ame damnée. French.—“A d——d soul.”—A tool, a drudge, one who will do any dirty work.

Ame de boue. Fr.—“A soul of mud.”—A debased creature.

A mensa & thoro. Lat.—“From bed and board.”

A merveille.—“To a wonder.”—Rarely. He executed his part *a merveille*.

Amici vitium ni feras prodis tuum. Lat. SYRUS.—“Unless you bear with the faults of a friend you betray your own.”—If you do not concede a little, you disclose your own want of temper or of friendship.

Amicum ita habeas, posse ut fieri hunc inimicum scias. Lat. LABERIUS.—“Be on such terms with your friend as if you knew that he may one day become your enemy.” *a frightful maxim!*

Amicus

A M———A N

Amicus humani generis. Lat.—“The friend of the human race.”—The highest title which man can obtain, and which but few FRANKLINS and HOWARDS are found to claim.

Amicus certus in re incertâ cernitur. Lat. ENNIUS.
“A sure friend is tried in doubtful matters.”—It is only in situations of hazard that we can prove the sincerity of friendship.

Amicus curiæ. Lat.—“A friend of the court.”—This appellation is given in Courts of Law to the person who gives his advice or opinion, when not immediately concerned in the cause.

Amicus Plato, amicus Socrates, sed magis amica veritas. Lat.—“Plato is my friend, Socrates is my friend, but Truth is more my friend.”—By this quotation the speaker or writer intimates that he is not without his personal feelings and attachments, but that nothing can make him swerve from the sacred interests of truth.

Amicus usque ad aras.—“A friend even to the altar.”—One who will sustain his friendship, even to the last extremity.

Amo. Lat.—“I love.”—Motto of the Scotch Earl DELORAINE, and of Earl DONCASTER.

A moitié de moitié.—“From half to half.”—By halves.

Amor patriæ. Lat.—“The love of our country.”—The affection which the native of every climate bears to the soil which has given him birth.

Amoto quæramus seria ludo. Lat. HORACE.—“Setting raillery aside let us now attend to serious matters.”

Anglicè.—“In English.”—According to the English fashion.

Anguis

Anguis in herbâ. Lat.—“A snake in the grass.”—
A danger not actually foreseen.

Animal implume, bipes. Lat.—“An animal without feathers and walking on two legs.”—This was PLATO’s celebrated definition of a man, which was so successfully ridiculed by DIOGENES, who brought a *plucked cock* into the school, and scornfully asked “if that was PLATO’s man?”

Animi cultus quasi quidam humanitatis cibus. Lat. CICERO.—“Cultivation is as necessary to the mind as food is to the body.”

Animo & fide. Lat.—“By courage and faith.”—Motto of the Earl of GUILDFORD.

Animo non astutiâ. Lat.—“By courage not by craft.”—Motto of the Duke of GORDON as Earl of NORWICH.

Animo vidit; ingenio complexus est, eloquentiâ illuminavit. Lat. PATERC. of CICERO.—“These subjects he saw by the power of his mind, he comprehended by his understanding, and enlightened by his eloquence.”

———*Animôque supersunt*

Jam prope post animam. Lat. SIDON. APOLL.—“Their spirit seems even to survive their breath.”—This figure of the poet is scarcely transferable into another language. The intimation is, that though their bodies were deprived of life, their attitudes still bespoke atonement and revenge.

———*Animus quod perdidit optat,*

Atque in præterita se totus imagine versat.

Lat. PETRON. ARBITER:

“The mind still wishes for what it has missed, and loses itself in the retrospective contemplation.”—Most men have occasion to look back with regret on their lost opportunities.

An

A N———A P

An præter esse reale actualis essentiæ sit aliud esse necessarium, quo res actualiter existat? MARTINUS SCRIBLERUS.—“Whether, besides the *real being* of *actual being*, there be any other *being* necessary to cause a thing to *be*?”—A question humourously put to ridicule the absurdity of metaphysics run mad.

An quisquam est alius liber, nisi ducere vitam Cui licet, ut voluit. Lat. PERSIUS.

“Is there any man free, him excepted, who has the power of passing his life in what manner he pleases?”—It is the very essence of freedom, that each man shall do whatever he likes, without injury to another.

An nescis longas regibus esse manus? Lat. OVID.—

“Do you not know that Kings have long hands?”—It were to be wished, says Swift, “that they had as long ears.”

Anno Domini. Lat.—“In the year of our Lord.”

Annus mirabilis. Lat.—“The wonderful year.”—The year of wonders.

Animum picturâ pascit inani. Lat. VIRGIL.—“He fills his mind with a vain or idle picture.”—He dwells upon the painted semblance.—This is sometimes applied in ridicule to *dilettanti*, or picture-fanciers.

Ante tubam trepidat. Lat.—“He trembles before the trumpet or charge is sounded.”—His fears anticipate the danger.

Antiquam obtinens. Lat.—“Possessing antiquity.”—Motto of Lord BAGOT.

A pas de géant. Fr.—“With a giant’s stride.”—This is a phrase of exaggeration not uncommon with our continental neighbours. x They will say, for instance, we have hitherto advanced

x. *As a Giant’s Stride does not exceed that of another man in any extraordinary manner, no more does your neighbour’s Metaphor exceed the just proportion allowed to figurative speech*

A P———A P

with a slow pace, but now we shall proceed *à pas de géant*, 'with gigantic steps,' and come sturdily and fairly to the purpose.

Apertè mala cum est mulier, tum demum est bona. Lat. Prov.—“When a woman is openly bad, she then is at the best.”—Her avowal is preferable to her hypocrisy.

Aperto vivere voto. Lat. PERSIUS.—“To live with every wish expressed.”—This half line, denoting the value of a certain frankness of demeanour, has been adopted as their motto by the Earls of AYLESFORD.

Apparent rari nantes in gurgite vasto. Lat. VIRGIL.—“They appear thinly scattered and swimming in the vast deep.”—This phrase, originally used to describe the mariners surviving a shipwreck, is now critically applied to a work where the few thoughts of value are nearly whelmed in a mass of baser matter.

Appetitus rationi pareat. Lat.—“Let the appetite or desire be obedient to reason.”—Motto of Ir. E. FITZWILLIAM.

A posteriori. Lat.—“From the latter.”

A priori. Lat.—“From the former—in the first instance.”—Phrases which are used in logical argument, to denote a reference to its different modes. The schoolmen distinguish them into the *propter quod*, wherein an effect is proved from the next cause, as when it is proved that the moon is eclipsed, because the earth is then between the sun and the moon. The second is the *quia*, wherein the cause is proved from a remote effect, as that plants do not breathe because they are not animals; or that there is a God from the works of the creation. The former of these is called demonstration *a priori*, the latter demonstration *a posteriori*.

Appuyè

A P ——— A R

Appuyé. Fr. milit. term.—“The point to lean on.”
—The support, the strength, the defence.

Apropos. Fr.—“To the purpose—seasonably.”—
It has struck me *àpropos.* *also, now I think of it.*

Aqua fortis.—“Strong water.”—*Aqua regia.*—
“Royal water.” Two chemical preparations well known for their solution of metals. The latter is so called because it will dissolve gold, which has been termed a royal metal.

Aquila non mangia mosche. Prov. Ital.—“An eagle does not feed upon flies.”—A great mind does not stoop to low pursuits.

Aranearum telas texere. Lat.—“To weave a spider’s web.”—Metaphorically taken—to maintain a sophistical argument.

Arbore dejectâ, quivis ligna tolligit. Lat. JUVENAL.
“When the tree is thrown down any person may gather the wood.”—It is in the power of the meanest to triumph over fallen greatness.

Arcanum. Lat.—“A secret.”—The grand *arcanum*,—the philosopher’s stone.

Arcana imperii. Lat.—“State secrets.”—The mysteries of government.

Arcanum demens detegit ebrietas. Lat. VIRGIL.—
“Mad drunkenness discloses every secret.”—
All reserve is laid aside in moments of intoxication.

*Arcanum neque tu scrutaveris ullius unquam,
Commissumve teges, & vino tortus & irâ.*

Lat. HOR.

“Never enquire into another man’s secret;
but conceal that which is entrusted to you,
though tortured both by wine and passion to reveal it.”

A R———A R

Arcum intensio frangit, animum remissio. Lat. SY-
RUS.—“Straining breaks the bow, and relaxa-
tion the mind.”—Our proverb has it, that the
bow which is always bent must break. This
maxim properly adds, that the mind will in
time lose its powers unless they are called into
due activity.

Ardentia verba. Lat.—“Glowing words.”—Ex-
pressions of uncommon force and energy.—One
of our poets has carried the idea still further.
He speaks of
“Thoughts that glow, and words that burn.”

A rez de chauffée. Fr.—“Even with the ground.”

Argent comptant. Fr.—“Ready money.”—For im-
mediate payment.

Argillâ quidvis imitaberis udâ. Lat. HORACE.—
“You will easily model any thing from the
moist clay.”—This is one of the numerous
apophthegms which insist on the advantage of
early impressions.

Argumentum ad hominem. Lat.—“An argument to
the man.”—An argument which derives its
strength from its personal application.

Argumentum baculinum.—“The argument of the
staff.”—Club law. Conviction *per force*.

Argumentum ad ignorantiam. Lat.—An argument
founded on the ignorance of facts or circum-
stances, shewn by your adversary.

Argumentum ad judicium. Lat.—“An argument to
the judgment.”—An appeal made, according to
LOCKE, to proofs drawn from any of the foun-
dations of knowledge.

Argumentum ad verecundiam. Lat.—“An argument
to the modesty”—an appeal to the decency of
your opponent.

Arma

Arma tenenti omnia dat, qui iusta negat. Lat.—

“He grants every thing, who denies what is just to those who have arms in their hands.”—

A successful combatant will not be content with his naked right, but will insist on something more.

Armati terram exercent semperque recentes

Convectare juvat prædas, & vivere rapto.

Lat. VIRGIL.

“In arms they ravage the earth, and it is their delight to collect the recent spoil, and live on plunder.”—*Vide* the conduct of the French commanders in Rome and Switzerland. Anno 1798.

Ars est celare artem. Lat.—“The art is to conceal the art.”—In every practical science, as in painting or acting, for instance, the great effort of the artist is to conceal from the spectator the means by which the effect is produced.

Ars est sine arte, cujus principium est mentiri, medium laborare, & finis mendicare. Lat.—This is a most happy definition of the business of alchemy, or the vain search after the philosopher's stone.—“It is an art without art, which has its beginning in falsehood, its middle in toil, and its end in poverty.”

Artes honorabit. Lat.—“He will honour the arts.”
Motto of the Ir. B. COLERAINE.

Asperius nihil est humili cùm surgit in altum. Lat. CLAUDIAN.—“Nothing is more harsh than a low man raised to a certain height.”—This is sufficiently illustrated by our homely phrase, “set a beggar on horseback, &c.”

A S———A U

Aspettare e non venire

Stark in letto, e non dormire

Ben Servire e non gradire

Son tre cose, da fare morire.

Ital. Prov.

“To expect one who does not come—to lie a-bed and not to sleep—to serve and not to be ^{give} ~~to be~~ *Satisfaction* advanced, are three things enough to kill a man.”

Assumpsit. Law term.—“He assumed—he took upon him to pay.”—An action on a verbal promise.

Astra castra, numen lumen. Lat.—“The stars my camp, the Deity my light.”—This quibble, for such it is, in the original, is taken as the motto of Lord BALCARRAS.

A tort & à travers. Fr.—“At wrong and across.”

At random. *Right or wrong*

At pulchrum est digito monstrari & dici hic est.

Lat. PERSIUS.—“It is pleasing to be pointed at with the finger, and to have it said, There goes the man.”—In our several pursuits we are all actuated by a wish for notoriety.

At qui sunt ii qui Rempublicam occupavere? Homines sceleratissimi, immani avaritiâ, nocentissimi, iidemq; superbissimi. Lat. SALLUST.—

“But who are those that have seized on the Commonwealth?—Men the most profligate, of insatiable avarice, and whose guilt is only equalled by their insolence.”

At spes non fracta. Lat.—“But my hope is not broken.” Motto of the Sc. Earl HOPETOUN.

Au bon droit. Fr.—“To the just right.”—Motto of the Earl of EGREMONT.

Au bout de compte.—“At the end of the account.”—After all.

Auctor

A U ——— A U

Auctor pretiosa facit. Lat.—“The giver makes the gift more precious.”—Motto of the Earl of BUCKINGHAMSHIRE.

Audaces fortuna juvat, timidosque repellit. Lat.—“Fortune assists the bold and repels the coward.”—Intrepidity will often succeed under circumstances where timidity may produce a failure.

Audacter & sincerè. Lat.—“Boldly and sincerely.” Motto of Lords CLARE and CLIVE.

*Aude aliquid brevibus Gyaris & carcere dignum
Si vis esse aliquis—Probitas laudatur & alget.*

JUVENAL.

“Dare to do something worthy of transportation and imprisonment, if you mean to be of consequence. Virtue is praised but freezes.”—This is applied to the success of intrepid villainy, whilst virtue finds only a cold approbation.

Audendo magnus tegitur timor. Lat. LUCAN.—“Fear is often concealed by a shew of daring.” The coward blusters to disguise his terrors.

Audentes fortuna juvat. Lat. VIRGIL.—“Fortune assists the bold.”—Intrepidity will generally ensure success.

Audi alteram partem. Lat. Prov.—“Hear the other party.”—Listen to what is said on both sides, and then judge impartially.

Audire est operæ pretium. Lat.—“It is worth your while to hear.”—What I am about to disclose is worthy of your attention.

Auditâ querelâ. Law phrase.—“The complaint being heard.”—A writ which lies where a person has any thing to plead, without having a day in court to make his plea.

Auditque vocatus Apollo. Lat. VIRGIL.—“And Apollo hears when called upon.”—When the God of Poesy has not been fruitlessly invoked.

A U———A U

Au fond. Fr.—“To the bottom.”—I know the man *au fond*.—I understand his character thoroughly.

Au pis aller. Fr.—“At the worst.”—At all events.

Au plaisir fort de Dieu. Fr.—“At the strong disposal of God.”—Motto of Visc. EDGCUMBE.

Aurum e stercore. Lat.—“Gold from dung.”—Valuable knowledge extracted from literary rubbish.

Aut nunquam tentes aut perfice. Lat.—“Either never attempt, or accomplish.” Motto of the Duke of DORSET and Viscount SACKVILLE.

Avalanche. Fr.—The large and increasing ball of snow which frequently rolls destruction down the sides of the Alps and other high mountains.

A verbis legis non est recedendum. Lat. Law Maxim: —“There is no departing from the words of the law.”—The Judges are not to make any interpretation contrary to the express words of the statute.

—*Avidos vicinum funus ut ægros*

Exanimat, metusque metu sibi parcere cogit

Sic teneros animos aliena opprobria sæpe

Absterrent vitiis.

Lat. HORACE.

“As a neighbouring funeral terrifies the sick misers, and fear obliges them to have some regard for themselves—so the disgrace of others will often deter tender minds from vice.”—Example, if properly held forth, has much influence, and particularly on young minds.

Aviendo pregonado vino, venden vinagre. Sp. Prov.

“After having cried up their wine, they sell us vinegar.”—This proverb is strongly applicable to those who having pre-excited attention, are the more ridiculous from their falling off in performance.

A vinculo matrimonii. Lat.—“From the chain or tie of marriage.” *Avite*

A U———A U

Avito viret honore. Lat.—“He flourishes with hereditary honours.”—With honours transmitted from his ancestry. The motto of Lord CARBIF, and of the Earl of BUTE.

Avise la fin. Fr.—“Consider the end.”—Motto of the Sc. Earl of CASSILIS.

Avi numerantur avorum. Lat.—“I follow a long train of ancestors.”—Motto of Lord GRANTLEY.

Aula Regis. Lat.—“The King’s Court.”—A court which accompanied the King wherever he travelled. This was the original of the present Court of King’s Bench.

A vostra salute. Ital.—“To your health.” *too insignificant.*

Auro pulsa fides, auro venalia jura

Aurum lex sequitur, mox sine lege pudor.

Lat. PROP.

“By gold all good faith has been banished; by gold our rights are abused: the law itself follows gold, and soon there will be an end of every modest restraint”—The spirit of venality appears to have loosened all the bonds of society.

Aurea mediocritas. Lat.—“The golden medium.” The happy intermediate state between pomp and poverty.

Auream quisquis mediocritatem

Diligit, tutus caret obsoleti

Sordibus tecti, caret invidendâ

Sobrius aulâ.

Lat. HORACE,

“Whoever is fond of the golden mean is serene, and exempted equally from the filth of an old mansion, and from the cares of an envious court.”—The greatest share of human happiness is placed in the condition of mediocrity.

Aurum omnes victâ pietate colunt. Lat. PROP.—“All men now worship gold, all other reverence being done away.”—The age is become so venal, that nothing is respected but wealth and its possessors.

A U ——— A U

Aurum potabile. Lat.—“Liquid or drinkable gold.”
—Some quacks in ancient times pretended that they could form, by a solution of this metal, a *panacea*, or medicine which should cure all diseases.—The phrase is now applied to *draughts* of a different kind, such as are generally prescribed by orthodox ministers for the cure of political heresies.

Auspicium melioris ævi. Lat.—“A pledge of better times.” Motto of the Duke of St. ALBAN’S.

Aussitôt dit aussitôt fait. Fr. Prov.—“No sooner said than done.” *Dal detto al fatto. It.*

Auto de fè. Sp.—“An act of faith.”—The name given in Spain and Portugal to the broiling of Jews and hereticks for the love of God!

Autrefois acquit. Fr.—“Formerly acquitted.”—A plea by which the culprit states that he had been tried for the same offence, and found *not guilty*.

Aut amat aut odit mulier, nil est tertium. Lat. SYRUS.—“A woman either loves or hates; there is no medium.”—Her passions are ever in extremes.

Autant en emporte le vent. Fr.—“So much the wind carries away.”—This is all idle talk.

Autumnus libitinæ quæstus acerbæ. Lat. JUV.—“The autumn is the harvest of greedy death.”—It has always been considered as the most unhealthy season.

Aut Cæsar aut nullus. Lat.—“He will be CÆSAR or nobody.”—He will either reach the first station or not exist. *Tout ou rien. Neck or nothing.*

Auxilia humilia firma consensus facit. Lat. LABERIUS.—“Union gives firmness and solidity to the humblest aids.”—Small states, when they coalesce with unanimity, are strong in their means. The most powerful coalitions will on the contrary moulder away from their disunion.

Aymez

A Y———B E

Ayez loyauté. F.—“Love loyalty.”—The motto of the Duke of BOLTON.

B.

Basis virtutum constantia. Lat.—“Steadiness is the foundation of all virtues.”—Motto of Viscount HEREFORD.

Bastardus nullius est filius, aut filius populi. Lat. Law Maxim.—“A bastard is the son of no man, or the son of the people.”—A bastard being born out of marriage, his father is not known by the law.—He is therefore in law, as no man’s issue, it being uncertain from whom he is descended.

Beau Monde. Fr.—“The gay world.”—the world of fashion.

Beaux Esprits. Fr.—“Gay spirits.”—Men of Wit.

Bella femina che ride, vual dir, borsa che piange. Ital. Prov.—“The smiles of a pretty woman are the tears of the purse.”—The latter must be drained to ensure the continuance of the former.

Bella! horrida Bella! Lat.—“Wars! horrid wars!”—Motto of the Ir. Baron LISLE.

Bellum internecinum. Lat.—“A war of mutual destruction.”—A war to be continued until one or the other of the contending parties be ruined or exterminated. *Such as M^r. Windham &c. world wages*

Bellum lethale. Lat.—“A deadly war.”—The sense is nearly similar with that of the preceding phrase.

Bellum, pax rursus. Lat. TERENCE.—“A war and again a peace.”—Alternate warfare and reconciliation—applied by the author to the contests between lovers,

Beneficia

B E ——— B I

Beneficia usque eo læta sunt dum videntur exsolvi posse; ubi multum antevenere pro gratiâ odium redditur. Lat. TACITUS.—“Benefits are so far acceptable, as the receiver thinks he may make an adequate return; but once exceeding that, hatred is returned instead of thanks.”—A man hates to be indebted for a favour which he knows he cannot repay.

Beneficia dare qui nescit, injustè petit. Lat. Prov.—“He who knows not how to confer a kindness, must ask for one unjustly.”

Beneficium accipere libertatem vendere est. Lat. LABERIUS.—“To receive a benefit is to sell your liberty.”—This is a phrase very often used, it is however but partially and circumstantially just. The sense of obligation is however not rarely a painful tie upon the feeling mind.

*Bene si amico feceris, ne pigeat fecisse
Ut potius pudeat si non feceris.* Lat. PLAUTUS.—“If you have acted kindly to your friend, do not regret that you have done so, as you should rather be ashamed of having acted otherwise.”

Benigno numine. Lat.—“By the favour of Providence.” This is the motto of the first founder of the house of CHATHAM.

Benignus etiam dandi causam cogitat. Lat. Prov.—“Even the benevolent man reflects on the cause of giving.”—There is but little merit in inconsiderate bounty.

Ben vengas si vengas solo. Spanish Prov.—“Thou comest well, if thou comest alone.”—Spoken of a misfortune.

Bis dat qui citò dat. Lat. Prov.—“He gives twice who gives soon.”—A promptitude in giving heightens a favour which may be depreciated by delay.

Bis

B I ——— B O

Bis est gratum quod opus est si ultrò offeras. Lat. Prov.—“That which is necessary is doubly grateful if you offer it of your own accord.”—Spontaneous bounty is ever most acceptable.

Bis peccare in bello non licet. Lat. Prov.—“It is not permitted to err twice in war.”—In hostile operations an error is to be prevented by as much caution as if it were irretrievable.

Bis vincit qui se vincit in victoriâ. Lat. SYRUS.—“He conquers twice who conquers in victory.”—He conquers his enemy by his valour, and subdues himself by his moderation.

Boetum in crasso jurares aëre natum. Lat. HORACE.
“You would swear that he was born in the thick air of the Bœotians.”—The people of the Greek province of Bœotia were proverbially remarkable for their stupidity. *But Pandar was a Bœotian*

Bonâ fide. Lat.—“In good faith.”—Actually, in reality.

Bonarum rerum consuetudo pessima est. Lat. SYRUS.
“The too constant use even of good things is hurtful.”—We should restrain ourselves so as to use, but not to abuse our enjoyments.

Bon avocat, mauvais voisin. Fr. Prov.—“A good lawyer is a bad neighbour.”—One of the popular satires on the professors of the law.

Bon grè mal grè. French.—“With a good or ill grace.”—Whether the party wills it or not.

Boni pastoris est tondere pecus non deglubere. Lat. SÜETONIUS.—“It is the part of a good shepherd to shear his flock but not to flay them.” This is a political maxim now grown out of use. The best minister at present is the man who can extort the most money, not he who imposes the least burdens on the people. *This is to wage the bellum internecinum of Mr. Windham* —Bon

B O ——— B R

Bon jour, bonne œuvre. Fr.—“A good day, a good work.”—This corresponds with the English proverb—“The better day, the better deed.”

Bonis nocet, quisquis pepercerit malis. Lat. LABERIUS.—“He hurts the good, who spares the bad.”

Bonis quod beneficit haud perit. Lat. PLAUT.—“The kindness which is bestowed on the good is never lost.”

Bonne bouche.—“A nice morsel—A delicate bit.”—Something reserved as a gratification.

Bonne & belle assez. Fr.—“Good and handsome enough.”—The motto of Earl FAUCONBERG.

Bonne renommée vaut mieux que ceinture dorée. Fr. Prov.—“A good name is better than a girdle of gold.”—is preferable to wealth or splendour.

Bonum est fugienda aspicere in alieno malo. Lat. SYRUS.—“It is well for those who can infer from the misfortunes of others what are the things which they should avoid.”—In this case, without suffering adversity, they acquire that prudence which it inculcates.

Bonum magis carendo quam fruendo cernitur. Lat. Prov.—“That which is good is descried more strongly in its absence than in its enjoyment.”—The poor feel a lasting regret, whilst the rich man appears to be insensible of his advantages.

Boutez en avant. Fr.—“Push forward.”—Motto of the Ir. Earl of BARRYMORE.

Brevis esse laboro, obscurus fio. Lat.—“I labour to be short, and I become obscure.”—A phrase applied to authors, who, aiming at terseness leave so much unexplained as to become obscure to their readers.

Brutum

Bonum quo communius ea melius spectatur. Lyti. Ref. to Dodon.

B R———C A

Brutum fulmen. Lat.—“An harmless thunder-bolt.”—A loud but ineffectual menace. A law which is not respected or obeyed. His discourse was a mere *brutum fulmen*—it was “full of sound and fury, signifying nothing!”

C.

Cacoethes. Gr.—Literally an evil habit or custom. It is never quoted alone, but always in combination with some other word, as in the three instances which follow.

Cacoethes carpendi.—“A rage for collecting.”

Cacoethes loquendi.—“A rage for speaking.”—A wish or itching frequently to speak in public.

Cacoethes scribendi.—“An itch for writing.”—He has the *Cacoethes scribendi*.—He is an arrant scribbler.

Candor dat viribus alas. Lat.—“Truth gives wings to strength.”—The motto of the 1r. Earl of BELVEDERE.

Candida pax homines, trux decet ira feras. Lat. OVID.—“Fair peace becomes men; ferocious anger should belong to beasts.”

Candidè & constanter. Lat.—“Candidly and constantly.”—Motto of the Earl of COVENTRY.

Cantabit vacuus coram latrone viator. Lat. JUV.—“The empty traveller will sing before the robber.”—If poverty has its inconveniencies, it has also its independence and security.

Capias. Law Lat.—“You may take.”—A writ to authorize the capture or taking of the defendant. It is divided into two sorts, *viz.*

Capias ad respondendum.—“You take to answer.”—A writ issuing to take the defendant for the purpose of making him answerable to the plaintiff; and

Capias

C A———C A

Capias ad satisfaciendum.—"You take to satisfy."

A writ of execution after judgment, empowering the officer to take and detain the body of the defendant until satisfaction be made to the plaintiff.

Captum te nidore suæ putat ille culinæ. Lat. JUVENAL.

"He thinks that you are taken with the smell of his kitchen."—He is inclined to regard you as a parasite.

Caput mortuum. Lat.—"The dead head."—In chymistry the ashes remaining in the crucible. Figuratively, "the worthless remains."

Caret periculo qui etiam tutus cavet. Lat. SYRUS.—

"He is most free from danger, who, even when safe, is on his guard."—A proverb which very happily illustrates the advantages arising from vigilance.

Carpe diem quam minimè credula postero. Lat. HOR.

"Enjoy the present day, as distrusting that which is to follow."—This is one of the maxims of the *Epicurean* school, which recommended, but no doubt unwisely, the immediate enjoyment of sensual pleasures in preference to remote speculation.

Carte blanche. Fr.—"A blank sheet of paper."—

To give *carte blanche*, is when one party is so far reduced as to sign his name to a blank paper, and to leave the other to prescribe the conditions. It imports of course "an unconditional submission." "an unconditional permission given to a General or agent, to act as he thinks best."

Cassis tutissima virtus. Lat. HORACE.—"Virtue is the safest shield."—This is adopted as the motto of Lord CHOLMONDELEY.

Casus quem sæpe transit aliquando invenit. Lat. Prov.

"Him whom the chance frequently passes over, it at some time finds."—The continuance of good fortune forms no ground of ultimate security. "The pitcher may go often to the well," &c.

Causa & origo est materia negotii. Lat. Law Maxim.

"The cause and beginning is the matter of the business."—Every man has a right to enter into a tavern, and every lord to distrain his tenants' beasts; but if in the former case a riot ensues, or if in the latter the landlord kills the distress, the law will infer that they entered for these purposes, and deem them trespassers from the beginning.

Caveat actor. Lat. Law Maxim.—"Let the actor or doer beware."—Let him look to the consequences of his own conduct.—If a landlord gives an acquittance to his tenant for the rent which is last due, the presumption is, that all rent in arrear has been duly discharged.

Cautus enim metuit foveam lupo, accipiterq.

Suspectos laqueos, & opertum milvius hamum.

Lat. HORACE.

"The wolf once cautioned by experience dreads the pitfall, the hawk suspects the snare, and the kite the covered hook."—Even animals learn to avoid that, by which they retain a sense of having been injured.

Caveat emptor. Lat.—"Let the buyer beware."—Let the person concerned be on his guard.

Cavendo tutus. Lat.—"Safe by caution."—The motto of the house of CAVENDISH.

Cedant arma togæ, concedat laurea linguæ. Lat.—

"Let arms yield to the gown, and the laurel give way to the tongue."—The power of eloquence is sometimes superior to military force.

Cede

C E ——— C E

Cede Deo. Lat. VIRGIL.—“Yield to Providence.”—Submit where all opposition must be vain.

Cede repugnantī, cedendo victor abibis. Lat. OVID.—“Yield to the opposer, by yielding you will obtain the victory.”—There are circumstances under which a prudent concession is equal to an advantage gained over your opponent.

Cedite Romani scriptores, cedite Graeci.—“Yield ye Roman, and yield ye Greek writers.”—“Yield to a competitor who outweighs you all.—This is a quotation generally employed in an ironical sense. *This was said of Virgil by Propertius.*”

Celui qui se défait de son bien avant que de mourir se prépare à bien souffrir. Fr.—“He that parts with his property before his death, prepares himself for much suffering.”—He will have to encounter a degree of neglect, which he might have avoided by keeping his property at his own disposal.

Ce qui fait qu'on n'est pas content de sa condition, c'est l'idée chimérique que l'on se forme du bonheur d'autrui. Fr.—“What makes many persons discontented with their own conditions, is the absurd idea which they form of the happiness of others.”

Ce qu'on nomme libéralité, n'est souvent que la vanité de donner, que nous aimons mieux que ce que nous donnons. Fr. ROCHEFOUCAULT.—“That which is called liberality, is frequently nothing more than the vanity of giving, of which we are more fond, than of the thing given.”

Cernit omnia Deus vindex. Lat.—“There is an avenging God who sees all.”

Celui qui a trouvé un bon gendre, a gagné un fils, mais celui qui en a rencontré un mauvais, a perdu une fille. Fr.—“The man who has got a good son-in-law, has gained a son; but he who has found a bad one, has lost a daughter.”

Ce n'est pas être bien aise que de rire. St. EVREMOND.
“Laughing is not always a proof that the mind is at ease.”

Certiorari. Law Latin.—“To be made more certain.”—A writ issuing to order the record of a cause, to be brought before a superior court.

Certum pete finem. Lat.—“Aim at a sure end.”—Motto of the Ir. Viscount WICKLOW.

Cessante causâ cessat & effectus.—Lat. Law Maxim.—“When the cause is removed, the effect must cease to follow.”—As the release of a debt is a discharge also of the execution.

Ces discours, il est vrai, sont fort beaux dans un livre. Fr. BOILEAU.—“All this would do very well for a book,” i. e.—It is very shewy in theory, but not reducible to practice.

C'est fait de lui. Fr. Phrase.—“It is all over with him.”—He is a ruined man. *C'en est fait.*

C'est là prospérité qui donne les amis, mais c'est l'adversité qui les éprouve. Fr.—“It is prosperity that gives us friends, but it is adversity that tries them.”

C'est là le diable. Fr. Phrase.—“There is the devil.”—There lies the whole difficulty. *There's the rub. Shakspeare*

C'est la source des combats des philosophes, dont les uns ont pris à tâche d'élever l'homme, en découvrant ses grandeurs, & les autres de l'abaisser en représentant ses misères. Fr. PASCAL.—“The origin of the disputes between philosophers is, that one class of them have undertaken to raise man by displaying his greatness, and the other to debase him by shewing his miseries.”

C E ——— C H

C'est une grande habilité que de savoir cacher son habilité. Fr. ROCHEFOUCAULT.—“The greatest skill is shewn in disguising our skill.”—The art of a painter or actor for instance is best shewn when the art, by which he produces a strong effect, is completely concealed.

C'est une grande folie de vouloir être sage tout seul. Fr. ROCHEFOUCAULT.—“It is a great folly to think of being wise alone.”—None but a fool can suppose that he has a monopoly of good sense.

C'est le père aux écus. Fr. Phrase.—“He is the father of the crowns.”—He is the monied man.

C'est pour l'achever de peindre. Fr. Phrase.—“This is to finish his picture.”—This is to complete his character.

C'est un sot à vingt-quatre carats. Fr. Phrase.—“He is a fool of twenty-four carats.”—His folly is absolutely without any alloy.

C'est une bague au doigt. Fr. Phrase.—“It is a ring on your finger.”—It is as good as ready money.

C'est une autre chose. Fr. Phrase.—“It is quite a different thing.”—The facts completely differ from the statement.

Chacun à son goût. Fr. Phrase.—“Every man to his taste.”—A proverbial remark in every language, on the prevailing diversity of choice and opinion.

Chacun dit du bien de son cœur & personne n'en ose dire de son esprit. Fr. ROCHEFOUCAULT.—“Every man speaks of the goodness of his heart, but no man dares to speak in the same manner of his wit.”

Chacun en particulier peut tromper & être trompé : personne n'a trompé tout le monde, & tout le monde n'a trompé personne. Fr. BOUHOURS.—“ Every individual may deceive and be deceived, but no person has deceived the whole world, nor has the whole world ever deceived any person.”

Chaque nation doit se gouverner selon le besoin de ses affaires & la conservation du bien public. Fr. “ Every nation ought to govern itself according to the necessity of its affairs and the preservation of the public weal.”—These being best known to the nation concerned, no other country or government can with justice or propriety interfere.

Chaque oiseau trouve son nid beau. Fr. Phrase.—“ Every bird thinks his own nest handsome.”—We are all most inclined to commend that which is our own, *not that which is our own, but our home*

Chat échaudé craint l'eau froide. Fr. Prov.—“ A scalded cat dreads cold water.”—This is a saying rather more pregnant than the English.—“ A burnt child dreads the fire.”

Chasse-cousin. Fr.—“ Chase-cousin.” Bad wine, such as is given for the purpose of driving away poor relations.

Chef d'œuvre. Fr.—“ A master-piece.”—An unrivalled performance.

Chevaux de frize. Fr. Mil. Term.—Stakes sharpened at each end, and fastened by the middle across each other to stop the progress of cavalry.

Che sara sara. Prov. Ital.—“ What will be, will be.”—This proverb which favours so strongly of the doctrine of *fatalism*, has, for some unknown reason, been chosen as the motto of the house of BEDFORD.

*copied from
old old french
Grammars*

Chevalier d'industrie. Fr.—“A knight of industry.”
—A man who lives by ingenious and persevering fraud. *A swindler.*

Chi t'ha offeso non te perdona mai. Ital. Prov.—
“The man who has offended you will never forgive you.”—There are some men who can never be reconciled to a person whom they have knowingly injured.

Chi non sa niente, non dubita de niente. Ital. Prov.—
“He who knows nothing doubts of nothing.”—
Scepticism and curiosity are the great springs of knowledge; but ignorance, on the contrary, is found to go hand in hand with credulity.

Ciencia es locura, se buen senso no la cura. Span. Prov.
“Science or learning is of little use, if it be not under the direction of good sense.”

Cineres credis curare sepultos? ^{virgil} Lat.—“Do you think that the ashes of the dead can be by this affected?”—Do you think that they feel affected by the regard or contempt of the living?

Citiùs venit periculum cùm contemnitur. Lat. LABERIUS.—“The danger arrives the sooner which is despised.”—The false contempt of an enemy naturally leads to insecurity.

Civitas ea autem in libertate est posita, quæ suis stat viribus, non ex alieno arbitrio pendet. Lat. LIVY.—“That state alone is free which rests upon its own strength, and depends not on the arbitrary will of another.”—Whatever may be the internal constitution of a state, its freedom can be no more than a shadow if it is subjected in any way to a foreign interference.

Clarius è tenebris. Lat.—“More bright from obscurity.”—The motto of the Irish Earl of MILTOWN.

Chi dubita d'un male raro s'inganna. Clausum
He who fears a misfortune is seldom mistaken.

C L ——— C Q

Clausum fregit. Law Lat.—“He broke through the enclosure.”—A name given by a fiction of law to an action for debt in which such a trespass is supposed to have taken place.

Cælum non animum mutant qui trans mare currunt.

Lat. HORACE.

“Those who cross the seas change their climate, but not their mind.”—This maxim of the poet is meant to enforce, that weak minds can derive but little advantage from the survey of foreign countries—or, in another sense, that the guilty cannot leave *themselves* behind.

Cælum non animum. Lat.—“You may change your climate, not your mind.”—Motto of E. WALDEGRAVE.

Cogi qui potest, nescit mori. Lat. SENECA.—“The man who can be compelled, knows not how to die.”—He who is fearless of death may smile at the menace of compulsion.

Colubrum in sinu fovere. Lat. ÆSOP.—“To nurse a snake in your bosom.”—~~To suffer an enemy to partake of your confidence.~~ *To do good to an ungrateful person who becomes your enemy.*

Comitas inter gentes. Lat.—“Politeness between nations.”—That mutual consideration which is due from one civilized nation to another, which interferes even in their conflicts, and mitigates the asperities of warfare.

Commune periculum concordiam paret. Lat.—“A common danger produces unanimity.”—The menaces of a foreign foe in general put an end to civil dissensions.

Commune bonum. Lat.—“A common good.”—A matter of mutual or general advantage.

Communibus annis. Lat.—“One year with another.”—On the annual average,

C O ——— C O

Comme le voilà accommodé! Fr. Prov.—“How finely he is fitted!”—What a pickle he is in!

Comme il faut. Fr.—“As it should be.”—It is done *comme il faut*, it is neatly or properly executed. *Les gens comme il faut*, people of fashion

Comes facundus in viâ pro vehiculo est. Lat. SYRUS.—“A pleasant companion on the road is equal to a carriage.”—The fatigue of travelling is beguiled by his conversation.

Comme je fus. Fr.—“As I was.”—The motto of Viscount DUDLEY and WARD. *very questionable*

Commune vitium in magnis liberisque civitatibus, ut invidiæ gloriæ comes sit. Lat. CORN. NEP.—“It is an usual fault in great and free states, that envy should always be the companion of glory.” Turbulence and jealousy are as much the characteristics of free states, as puffed quietude and implicit resignation are of despotic governments,

Compendiaria res improbitas, virtusque tarda. Lat.—“Wickedness takes the shorter road, and virtue the longer.”—Bad men sometimes arrive at pre-eminence, by a shorter, though less sure road, than those of a contrary description.

———— *Componitur orbis*
Regis ad exemplum; nec sic inflectere sensus
Humanos edicta valent, quam vita regentis.

Lat. CLAUDIAN.

“The people are fashioned according to the example of their King: and edicts are of less power than the model which his life exhibits.”—The fashions and morals take their progress downward, and every thing depends on high example.

Compos

Compos mentis. Law Lat.—“A man of a sound and *composed* mind.”—A man in such a state of mind as to be qualified legally to execute a deed.

Compositum miraculi causâ. Lat. TACITUS.—“A narrative made up only for the sake of the wonder which it may occasion.”—One of those fictions, the object of which is less to inform than to amaze the reader.

Comptant compté. Fr.—“The ready money being paid down.”

Concordia discors. Lat.—“A jarring concord, or dissonant harmony.”—Applied to an ill-suited union of things or persons.

Concordiâ res parvæ crescunt, discordiâ maximæ dilabuntur. Lat. SALLUST.—“By union the smallest states thrive and flourish, by discord the greatest are wasted and destroyed.”—This quotation is often and properly employed when stating the mischiefs which so frequently arise from civil dissensions. *The motto of the Republic of Holland.*

Con amore. Ital.—“With love.”—He entered on the business *con amore*—with an earnest and particular zeal.

Condo & compono quæ max depromere possim. Lat. HOR.—“I compose and lay up what I may soon after be able to bring forward.”—In my hours of leisure I form those sketches which study may afterwards improve.

Confido conquiesco. Lat.—“I confide, and am content.” Motto of the Sc. Earl of DYSART.

Congè d'élire. Fr.—“A leave to elect.”—The King's permission to a dean and chapter, giving them leave to chuse a bishop. This is so far a mockery, as it is always accompanied by a letter, naming the person whom they must of course elect. *Bravo!*

Conjunctio maris & fœminæ est de jure naturæ. Lat. Law Maxim.—“The conjunction of man and woman wife is of the law of nature.”

Consequitur quodcunque petit. Lat.—“He attains whatever he pursues.”—Motto of the Ir. Earl BECTIVE. *very fortunate indeed!*

Constantiâ & virtute. Lat.—“By constancy and virtue.”—Motto of Lord AMHERST.

Consilio & animis. Lat.—“By wisdom and courage.”—Motto of the Sc. Earl of LAUDERDALE.

Conscia mens recti famæ mendacia ridet. Lat. OVID. “The mind which is conscious of right, despises the lies of rumour.”—This is a maxim just in itself; but it is but too frequently abused. There are some species of calumny too dangerous to be overlooked.

Consensus facit legem. Law Maxim.—“Consent makes the law.”—When the parties make an agreement, the terms are of their mutual willing, and are no longer a matter of legal consideration, if not against the law.

Consuetudo manerii et loci est observanda. Lat. Law Maxim.—“The custom of the manor and of the place is to be observed.”

Consuetudo pro lege servatur. Lat. Law Maxim.—“Custom is to be held as a law.”—This and the preceding maxim only go to shew the principle—that where customs have prevailed from time immemorial, they have obtained the force of laws.

Contemneri est gravius stultitiæ quam percuti. Lat.—“To folly it is more grievous to be despised than to be struck.”—Weak minds will sooner bear an insult than a reproach.

Contra bonos mores. Lat.—“Against good manners or morals.”—This quotation is generally used in legal discussions. If the act be not against law, it is an invasion upon morality.

Contra stimulum calces. Lat. TERENCE.—This is best translated by the phrase of St. PAUL—“You kick against the pricks,” i. e. you attempt a vain opposition.

Contre fortune bon cœur. Fr.—“A good heart against fortune.”—A common phrase of admonition, to buoy up the spirits in case of disaster.

Conventio privatorum non potest publico juri derogare. Lat. Law Maxim.—“An agreement between individuals cannot set aside the public law.”

Coram domino Rege. Lat.—“Before our Lord the King.”

Coram nobis. Lat.—“Before us.”—The vulgar say he was on his *coram nobis*—that is, he was brought before persons of authority.

Coram non judice. Lat.—“Before one who is not a judge.”—The matter was *coram non judice*—it was before an improper tribunal.

Cordon. Fr. Milit. Term.—“A line,”—on which troops act and support each other.

Corpora lentè augescunt, citò extinguntur. TACIT.—“Bodies are slow of growth, but are rapid in their dissolution.” *not in a natural way.*

Corporis et fortunæ bonorum ut initium finis est. Omnia orta occidunt, & orta senescunt. Lat. SALUST.—“The blessings of health and fortune, as they have a beginning, so they must also find an end.”—Every thing rises but to fall, and increases but to decay.

Corps

Corps diplomatique. Fr.—“The diplomatic body.”

The ambassadors of several courts acting under the *diploma's* which invest them with that character. It is sometimes used in a broader sense, to describe those men who are best acquainted with the diplomatic forms.

Corpus delicti. Law Phrase.—“The body of the crime.”—The whole nature of the offence.—The *corpus delicti* in many cases, as in that of a forged promissory note, is specially stated upon the record.

Corpus sine pectore. Lat. HORACE.—“A body without a soul.”—A dull and inanimate being.

Corruptissimâ Republicâ plurimæ leges. Lat. TACITUS.—“When the state is most corrupt, then the laws are most multiplied.”—The relaxed morals of a people may be estimated in some degree from the legal restraints which it is found necessary to impose. *where are there more laws than in*

Cor unum, via una. Lat.—“One heart, one way.”
Motto of the Earl of EXETER.

Corpus onustum
Hesternis vitiis animum quoque prægravat unâ.
Lat. HORACE.

“The body loaded with yesterday's excess, also bears down the mind.”—The effect of dissipation is not only felt corporeally, but mentally.

Corrumpunt bonos mores colloquia prava. Lat. Prov.
“Depraved conversation will corrupt the best morals.”—Or, as in the English maxim—
“Evil communication,” &c.

Cosa fatta, capo bā. Prov. Ital.—“A thing which is done has a head.”—There is, as it were, no life in a business until the main circumstance be completed. The statue may then be said to have gotten a head.

Coup

C O ——— C R

Coup de Main. Fr.—“A sudden or bold enterprize.” *also. a help.*

Coup d'œil.—“A quick glance of the eye.”

Coup de grâce. Fr.—“A stroke of mercy.”—The stroke which finished the sufferings of those who had been broken on the wheel.

Courage sans peur. Fr.—“Courage without fear.”
Motto of Lord GAGE.

Coûte qui coûte. Fr.—“Let it cost what it may.”—
At any expence.

Craignez tout d'un auteur en courroux. French.
BOILEAU.—“You are to apprehend the worst from an enraged author.”—The irritable temper of authors has long been a matter of notoriety. Thus HORACE mentions the *genus irritabile vatum*.—“The irritable race of poets.”

Craignez honte. French.—“Fear shame.”—Motto of the Duke of PORTLAND.

Cras credemus, hodie nihil. Lat. Prov.—“To-morrow we will believe, but nothing to-day.”—
Let us see what time may produce, for we cannot credit the present assertion.

Credat Judæus Apella. Lat. HORACE.—“Let the circumcised Jew believe it.”—A phrase of contemptuous incredulity. The Jews, when this was written, were treated pretty nearly as they are now: they were regarded as the outcasts of every community.

Crede quod habes, & habes. Lat.—“Believe that you have it, and you have it.”—Indulge your imagination, and it will gratify you in nearly an equal degree with the actual possession.

Credula res amor est. Lat. OVID.—“Love is an affair of credulity.”—If lovers did not mutually believe, the illusion would soon be extinct.

Crescentem

*Crescentem sequitur cura pecuniam
Majorumque fames. Multa petentibus
Desunt multa. Bene est cui Deus obtulit
Parca quod satis est manu.*

Lat. HORACE.

"The accumulation of wealth is followed by an encrease of care, and by an appetite for more. He who seeks for much will ever be in want of much. It is best with him to whom God has given that which is sufficient, though every superfluity be withheld."

Crescit amor nummi quantum ipsa pecunia crescit.

Lat. JUVENAL.

"The love of self encreases with the self."—Avarice, like every other passion, encreases by indulgence.

Crescit indulgens sibi dirus hydrops. Lat. HOR.—

"The fatal dropsy gains on the patient from his gratifying his thirst."—The same inference belongs to this as to the preceding quotation.

Crescit sub pondere virtus. Lat.—"Virtue grows under the imposed weight."—The idea is taken from the received opinion of the palm-tree, which is said to grow the faster in proportion to the incumbent weight.—Motto of the Earl of DENBIGH.

Cretâ an carbone notandum. Lat.—"Whether to be marked with chalk or charcoal"—It was in this manner that the superstitious Romans distinguished their lucky and unlucky days.

Crimina qui cernunt aliorum, non sua cernunt

Hi sapiunt aliis desipiuntque sibi. Lat. OWEN.

"There are those who can see the faults of others, but who cannot discern their own.—These men are wise for others and fools to themselves."

—— *Crimine*

Crimine ab uno
Disce omnes.

Lat. VIRGIL.

“From a single offence, you may learn the nature of them all.”

Cruci dum spiro fido. Lat.—“Whilst I breathe I trust in the cross.”—Motto of the Ir. Viscount NETTERVILLE. *a good motto for a Franciscan friar*

Crudelem medicum intemperans æger facit. Lat. SYRUS.—“A disorderly patient makes the physician cruel.”—He compels him to use restraints, which would otherwise be unnecessary.

Crux. Lat.—“A cross.”—Any thing particularly tormenting or vexatious.

Crux criticorum, medicorum, mathematicorum.—“The greatest difficulty which can occur to critics, physicians, or mathematicians.”

Crux est si metuas, quod vincere nequeas. Lat. AUSON.—“It is a tormenting thing to fear what you cannot overcome.”

Cucullus non facit monachum. Lat.—“The cowl does not make the friar.”—We are not to judge of the man from his disguise or assumed character. *L'habit ne fait pas le moine.*

Cui bono? Lat.—“To what good?” *sc.* will it tend? What is to be the advantage resulting from the measure which you propose? *A quoi bon?*

Cui licet quod majus, non debet quod minus est non licere. Lat. Law Maxim.—“He to whom the greater thing is lawful has certainly a right to do the lesser thing.”—Thus if a man has an office to himself and his heirs, he may make an assignee and, *a fortiori*, he may appoint a deputy.

Cui

Cuiusque aliquis quid concedit, concedere videtur & id, sine quo res ipsa esse non potest. Lat. Law Maxim.—“To whomsoever a man grants a thing, he grants that without which the thing cannot be enjoyed.”—A person, for instance, selling the timber on his estate, the buyer may cut down the trees and convey them away without being responsible for the injury which the grass may sustain, from carts, &c. during the necessary time of conveyance.

Cui non conveniat sua res, ut calceus olim, Si pede major erit subvertet, si minor uret.

Lat. HORACE.

“He to whom his fortune does not suit, it will act in the manner of a shoe; if too large, it will overturn him; if too small, ’twill gall him.”—A fine practical lesson to induce us to adapt our minds to our circumstances.

Cui prodest scelus, is fecit. Lat. SENECA.—“He has committed the crime who has derived the profit.”—This as a general maxim is true, but not without some exceptions.

Cujus libet rei simulator atque dissimulator. Lat. SALLUST of CATALINE.—“A man who could, with equal skill, pretend to be what he was not, and not to be what he really was.”—A person deeply versed in the arts of hypocrisy.

Cujus est solum, ejus usque ad cælum. Lat. Law Maxim.—“He who has the property in the soil, has the same up to the sky.”—His neighbour must not therefore offend by making any improper projections to impend over his land or tenement.

Cul de sac. Fr.—“The bottom of a bag.”—A difficulty. A passage closed at the end.

A street, or lane without issue. ——— Cum

Cum altera lux venit

*Jam cras hesternum consumpsimus; ecce aliud cras
Egerit hos annos, & semper paulum erit ultra.*

Lat. PERSIUS.

“When another day shall arrive, we shall find that we have consumed our yesterday’s tomorrow: another morrow shall arrive to propel our years, and still be a little beyond us.”—A strong reflection on the dilatory conduct of man, ever fixing for to-morrow that which he should do to-day, until his years have fled, and his opportunities are lost.

Cum corpore mentem

Crescere sentimus pariterque senescere.

Lat. LUCRET.

“We find that as the mind strengthens with the body it decays with it in like manner.”—Whatever be the advantages derived from experience, we see that the mind is debilitated by corporeal infirmity.

Cum licet fugere, ne quære litem. Lat. Prov.—“Do not seek the quarrel, or the suit, which there is an opportunity of escaping.”—Where there is an outlet, neither go to law nor to logger-heads.

Cum multis aliis quæ nunc prescribere longum est.

Lat.—“With many other matters which it would be now tedious to state.”—A summary which is generally placed at the end of a bead-roll of indifferent items, and in an ironical sense.

Cunctando restituit rem. Lat. ENNIUS.—“He restored his cause by delay.”—This praise was first given to FABIVS, who saved his country by avoiding the first onset of Hannibal. It is now generally applied to illustrate the advantages arising from caution, sagacity, and justifiable delay.

Cupido

C U ——— D A

Cupido dominandi cunctis affectibus flagrantior est.

Lat. TACITUS.—“The lust of power is the most flagrant of all the affections of the mind.”

—Ambition may be termed the worst of vices, as it too often leads to the commission of every other crime.

Cur ante tubam tremor occupat artus. Lat. VIRGIL.

“Why should a tremor seize the limbs before the trumpet sounds.”—Wherefore those marks of trepidation before the danger is actually announced?

Curæ leves loquunter, ingentes stupent. Lat. SENECA.

“Light griefs may speak, deep sorrow’s tongue is bound.”—The anguished sufferer is silent, when complaints of a nature less severe are vented most loudly.

Cur omnium fit culpa, paucorum scelus?—“Why should the wickedness of a few be laid to the account of all?”

Currente calamo. Lat.—“With a running quill.”—

Applied to works written with fluency and expedition.

Custos morum. Lat.—“The guardian of morality.”

Every judge is said, and ought, to be a *custos morum*.

Custos rotulorum. Lat.—The officer who has the custody of the rolls and records of the sessions of peace.

D.

Dabit Deus his quoque finem. Lat. VIRGIL.

“Providence will also put an end to these.”—Generally spoken of public calamities.

D’ Accord. Fr.—“Agreed.”—In time.

Damna minus consueta movent. Lat. JUVENAL.—

“The afflictions or losses to which we are accustomed affect us less deeply.”

Damnosa

Damnosa quid non imminuit dies? Lat. HORACE.—

“What does not injurious time diminish and impair?”—Every work of art and every production of nature is equally liable to injury from the lapse of ages.

Damnum appellandum est cum malâ fama lucrum.

Lat.—“The gain which is made at the expence of reputation should rather be set down as a loss.”

Dans un pays libre, on crie beaucoup quoiqu'on souffre peu : dans un pays de tyrannie on se plaint peu quoiqu'on souffre beaucoup. Fr. CARNOT.—

“In a free country there is much clamour with little suffering ; in a despotic state there is little complaint but much suffering.”—In a state of freedom men sometimes speak loudly upon slight occasions ; under a tyranny they are compelled to silence, even under the severest inflictions.

Dans le conseil d'un état, il ne faut pas tant regarder ce qu'on doit faire que ce qu'on peut faire. Fr.

—“In the councils of a state it is not so necessary to examine what *ought* to be done, as what *can* be done.”—The means are to be considered as well as the end.

Dare pondus idonea fumo. Lat. PERSIUS.—“To

give weight to smoke.”—To give to trifles an air of moment.

Da spatium tenuemq. moram : male cuncta ministrat

Impetus. Lat. STATIUS.—“Allow an interval for deliberation ; all things are done badly that are done with violence and precipitancy.”

Data. Lat.—“Things granted.”—He proceeds on certain *data*—on premises which have been previously admitted.

Data fata secutus. Lat.—“Following his declared fate.”—Motto of Lord ST. JOHN.

E

Date

St. J. predestinated?

Date obolum Belisario. Lat.—“Give a farthing to BELISARIUS.”—This great General was reduced to beg in his old age. The phrase is therefore sometimes applied to fallen greatness.

Dat veniam corvis, vexat censura columbas. Lat. JUV.—“Censure pardons the crows, whilst it harasses the doves.”—This is a phrase of general use and application. The censorious too often fasten on the innocent, whilst, in their misplaced malice, the guilty are suffered to escape.

Debouchure. Fr. Military Term.—“The mouth or opening of a strait or river.”

De bon vouloir servir le roy. Fr.—“To serve the king with good will.”—Motto of Earl TANKERVILLE.

Debito justitiæ. Lat. Law Phrase.—“By debt of justice.”—By a claim justly established.

Decies repetita placebit. Lat. HORACE.—“It will continue to please, though ten times repeated.” This adulatory phrase is often applied to modern dramatic works in particular; but the event has seldom confirmed the prediction.

Decipimur specie recti. Lat. HORACE.—“We are deceived by the appearance of what is right—of rectitude.”—Fair appearances are necessary to the purposes of deception.

Deceptio visus. Lat.—“A deceiving of the sight.” An illusion practised on the eye.

Decori decus addit avito. Lat.—“He adds an honour to those of his ancestors.”—Motto of the Sc. Earl of KELLIE.

Decrevi. Lat.—“I have decreed.”—Motto of the Ir. Earl of WESTMEATH. *What?*

Dediscit animus sero quod didicit diu. Lat. SENECA.—“The mind unlearns with difficulty what it has long learned.”—Impressions long entertained are not easily erased.

DE——DE

De facto. Lat. Law Phrase.—“ From the fact.”

De jure. Idem.—“ From the law.”—These opposite phrases are best explained together. In some instances, the penalty attaches on the offender at the instant when the *fact* is committed; in others, not until he is convicted by *law*. In the former case, he is guilty *de facto*; in the latter, *de jure*.

Défaut de la cuirasse. Fr.—“ The extremity or defective part of the armour.”—He was taken *défaut de la cuirasse*: He was attacked on his weak side.

De fide & officio judicis non recipitur questio. Lat. Law Maxim.—“ No question can be entertained respecting the good intention and duty of the Judge.”—No presumption against him can be received in the first instance. There must be strong and full proof of malversation.

De gaieté de cœur. Fr.—“ From gaiety of heart.” Sportively, wantonly. *Deliberately*

Degeneres animos timor arguit. Lat. VIRGIL.—“ Fear is the proof of a degenerate mind.”—This is an universal mode of inculpating timidity, which, in every state and country, is stated as a falling off from the valour of their ancestors.

De gustibus non est disputandum. Lat.—“ There is no disputing about tastes.” They are too many, and too various, to be the objects of rational discussion.

De haute lutte. Fr.—“ By a violent struggle.”—By main force.

Delectando pariterque monendo. Lat. HORACE.

“ To give equal pleasure and instruction.”—

This best praise of an author, this great master has given elsewhere in other words—

“ *Miscuit utile dulci.*”—He combined that which was pleasurable with what was useful.

Delenda est Carthago. Lat.—“Carthage must be destroyed.”—The oft-repeated phrase of a Roman senator, tending to provoke the destruction of that rival city. It is now used as a sort of war whoop, in those which the illumination of the eighteenth century, is pleased to term ‘Wars of extermination.’ *Napoleon's letter to the R. and L. Genl. anno. 18*

Deliberandum est diu, quod statuendum semel. Lat. SYRUS.—“That should be considered long, which can be decided but once.”—Every precaution is necessary where the deed is irrevocable.

Deliberat Roma, perit Saguntum. Lat.—“Rome deliberates, and Saguntum perishes.”—We are slow to resolve, whilst our allies are in the extremity of danger.

Deliramenta doctrinæ. Lat.—“The wild speculations or wanderings of learned men.”—The Fantasies of those whom “too much learning hath made mad.”

Delirant reges, plestuntur Achivi. Lat.—HORACE.
“The monarchs err, the Greeks (i. e. the people) are punished.”—The following poetical paraphrase will render the quotation still more intelligible:

———“When doating monarchs urge
“Unsound resolves, their subjects feel the
“scourge.”

Delpinum appingit sylvis, in fluctibus aprum.
Lat. HORACE.

“He paints a dolphin in the woods, and a boar in the waves.”—He introduces objects which are unsuited to the scene.

De mal en pis. Fr.—“From bad to worse.”

De monte alto. Lat.—“From an high mountain.”

—Motto of the Ir. Baron De MONTALT.—

This appears to be what is not uncommon in the choice of mottos, a pun upon the family name. *Some Mountaineer, no doubt.*

De mortuis nil nisi bonum. Lat.—Of the dead, let nothing be said but what is *favourable*.—This

long-received maxim is by some not improperly amended by substituting *verum* for *bonum*.—

“Let nothing be said but what is *true*.”

Denique non omnes eadem mirantur amantque.

Lat. HORACE.

“All men do not in fine admire or love the same things.”—This is one of the numberless phrases, the sole tendency of which is to state the general diversity of taste and opinion.

De non apparentibus & non existentibus eadem est

ratio. Lat.—“The reasoning must be the same with respect to things which do not *appear*, as to things which do not *exist*.”

Deo date. Lat.—“Give to God.”—The Motto of Lord ARUNDEL.

Deo adjuvante non timendum. Lat.—“God assisting, there is nothing to be feared.”—Motto of Ir. V. FITZWILLIAM.

Deo duce, ferro comitante. Lat.—“My God, my guide, and my sword my companion.”—The motto of the Irish Earl of CHARLEMONT.

Deo favente. Lat.—“With God’s favour.”

Deo juvante. Lat.—“With God’s assistance.”

Deo volente. Lat.—“God willing.”—So many phrases intimating an hope of the aid, or a submission to the will of Providence.

Deo non fortunâ. Lat.—“From God not Fortune.” Motto of Lord DIGBY.

DE——DE

Depressus extollor. Lat.—“ Having been depressed, I am exalted.”—Motto of the Ir. Visc. MOUNT-GARRET.

Dépôt. French Military Term.—“ A store or Magazine.”

Dernier resort. Fr.—“ The last resource.”

Desideratum. Lat.—“ A thing desired.”—Such a work is a *desideratum* in that branch of literature.

—*Desinit in piscem mulier formosa superne.* Lat. HOR.
“ A woman elegantly formed above, ending in nothing but a fish.”—The idea is taken from the mermaid. The application is to literary works which give the fairest opening promise, and terminate in defect and deformity.

Desunt cætera. Lat.—“ The remainder is wanting,” placed at the end of an imperfect work.

Desunt inopiæ multa, avaritiæ omnia. Lat. SYRUS.
“ Poverty is in want of much, but avarice of every thing.”

Détour. French Military Term.—“ A circuitous march.

Detur aliquando otium quiesque fessis. Lat. SENECA.
“ Let ease and rest be sometimes granted to the tired.”—Let there be due alternations of labour and repose.

Detur pulchriori. Lat.—“ Let it be given to the fairest.”—This was the inscription on the apple which fable tells us was adjudged by *Paris* to the goddess *Venus*, to the mortification of *Juno* and *Minerva*.—Let the prize be given to the most deserving.

Deum cole regem serva. Lat.—“ Worship God and preserve the King.”—Motto of the Irish Viscounts INISKILLEN, and RANELAGH.

Deus

DE——DI

Deus nobis hæc otia fecit. Lat. VIRG.—“God has given to us this peace or leisure.”

*Deus hæc fortasse benignâ
Reducet in sedem vice.* Lat. HORACE.
“Perhaps Providence by some happy change will restore things to their proper places.”

Dextra dare. Lat.—“To interchange right hands.”
To give each other the most solemn assurance either of mutual support, or of mutual reconciliation.

Dii penates. Lat.—“The household gods” among the ancients. Small images which they worshipped at home. It now sometimes is used in an ironical sense. They were such a man’s *Dii penates*: they were the persons whom he caressed, entertained and almost worshipped.

Dies datus. Lat. Law Term.—“The day given.”
The day or time appointed for the answer of the tenant or defendant.

Dies faustus. Lat.—“A lucky day.”

Dies infaustus. Lat.—“An unlucky day.”—These were marked by the superstitious Romans, the former with a *white*, and the latter with a *black* stone.

Dies non. Lat. Law Phrase. (The word *Juridicus* being understood.) The *days* on which *no* legal proceedings can take place. These are, all Sundays in the year; the *Purification*, in Hilary term; the *Ascension*, in Easter term; the festival of St. *John Baptist*, in Trinity term; and those of *All Saints*, and *All Souls*, in Michaelmas term.

DI——DI

Dieu avec nous.—"God with us."—The motto of Lord BERKELEY.

Dieu defend le droit. Fr.—"God defends the right."
—Motto of the Duke of MARLBOROUGH, and Earl SPENCER.

Dieu me conduise. Fr.—"May God conduct me."
—Motto of Lord DELAVAL.

Dieu & mon droit. Fr.—"God and my right."
The Motto of the Sovereigns of Great Britain.

Difficilem oportet aurem habere ad crimina. Lat. SYRUS.—"One should not lend an easy ear to criminal charges."—To attack is so much more easy than to repel, that an accuser should ever be listened to with distrust.

Difficile est longum subito deponere amorem.

Lat. CATULLAS.

"It is difficult at once to relinquish a confirmed passion."—The poet speaks of the passion of love, but it is the same with every other when once rooted by indulgence.

Difficile est satiram non scribere. Lat. JUVENAL.—
"It is difficult not to write satire;"—the times being such as to call for its severest correction.

Difficilis, querulus, laudator temperis æti. Lat. HOR.
"Harsh, complaining, and the eulogist of the times which are past."—This is the just character of an old man. Age, we know, is ever querulous, and delights in the retrospect of its early enjoyments.

Digito monstrari & dicier hic est. Lat. PERSIUS.—
"To be pointed at by the finger and have it said, there goes the man."—Such is the ambition of many to be notorious.

Dignum

Dignum laude virum Musa vetat mori. Lat. HOR.

"The Muse forbids the virtuous man to die."

She consecrates his name at least to immortality.

Dignus vindice nodus. Lat. HORACE.—"A knot worthy to be untied by such hands."—A difficulty which calls for the highest interference.

Diis aliter visum. Lat. VIRG.—"It has seemed otherwise to the gods."—Providence has disposed of the matter in a different way.

——— *Diis proximus ille est*

*Quem ratio, non ira movet, qui facta rependens
Consilio punire potest.* Lat. CLAUDIAN.

"He is next to the gods, whom reason, and not passion, impels; and who, after weighing the facts, can measure the punishment with discretion."—This is a pleasing picture of a mild governor.

Dilationes in lege sunt odiosæ. Lat. Law Maxim.—

"Delays in the law are odious."—This is a maxim, it is to be feared, rather belied in the practice. It can now go only to intimate that a dilatory plea cannot be received, unless the matter be supported by an affidavit.

Dimidium facti qui bene cæpit habet. Lat. HORACE.

This is literally translated by our own proverb—"What's well begun, is half done."

Ch' ben cominciata ha la metà dell'opra. Guarini.

Diruit, ædificat, mutat quadrata rotundis. Lat. HOR.

"He pulls down, he builds up, he changes the square into the round."—He is perpetually changing, merely to gratify his own caprice.

Discipulus est prioris posterior dies. Lat. SYRUS.—

"Each succeeding day is the scholar of that which preceded."—The errors which we commit on one day, should teach us to conduct ourselves more wisely on those which follow.

Discite

DI——DI

Discite justitiam moniti & non temnere divos.

Lat. VIRGIL.

“Learn justice, being admonished, and not to despise the gods.”—Learn from infliction the sense of justice, and the respect which is due to Heaven.

Disfleur de bons mots. French.—“A sayer of good things.”—A would-be wit.

—*Disjecti membra poetæ.* Lat. HORACE.—“The scattered remains of the poet.”—Distort a poetical passage as you will, there will still be found a remainder of poetic spirit.

Disponendo me, non mutando me. Lat.—“By disposing of me, not by changing me.”—Motto of the Duke of MANCHESTER.

Distrahit animum librorum multitudo. Lat.—SENECA.—“A multitude of books distracts the mind.”—But little of solid acquirement is to be expected from promiscuous reading.

Distingas. Law Phrase.—“You may distrain.” A writ to empower the sheriff for that purpose.

Dives agris, dives positus in fanore nummis. Lat. HORACE.

“A person rich in lands, and money placed at usury.”—Used to describe a man of immense property.

—— *Dives fieri qui vult*

Et cito vult fieri.

Lat JUVENAL.

“A man who wishes to become rich, and to acquire riches soon.”—A desperate adventurer.

Divide

Divide & impera. Lat.—“Divide and govern.”—

This is the Machiavelian policy of almost all governments. By dividing a nation into parties, and poisoning them against each other, the people are deprived of their intrinsic weight, and their rulers incline the scale as suits their caprice or discretion. *as some do in India, others in Europe.*

Divitiarum & formæ gloria fluxa atque fragilis; virtus clara, æternaque habetur. Lat. SALLUST.

—“The praise of riches and of beauty is frail and transitory: virtue alone is clear and eternal.”

—— *Dociles imitandis*

Turpibus & pravis omnes sumus. Lat. JUVENAL.

“We are all easily taught to imitate that which is base and depraved.”—To be virtuous requires an effort. Our nature, if inert or unassisted, will slide towards depravity.

Doctrina sed vim promovet insitam. Lat. HORACE.

“Learning but serves to bring forward the natural force of the mind.”—If the mind be devoid of that force, then learning is like “a lump of marble on a barren soil, encumbering what it cannot fertilize.”

Dolus an virtus quis in hoste requirat? Lat. VIRG.

“Who shall ask of an enemy whether he succeeded by stratagem or by valour?”—Either mode is to be adopted in cases of avowed hostility. The only question is, which is most likely to ensure success?

Domini pudet non servitutis. Lat. SENECA.—“I

am ashamed of my master, and not of my servitude.”—There is no disgrace in obeying those who are worthy of command.

Dominium

DO———DO

Dominium a possessione cæpisse dicitur. Lat. Law Maxim.—“Right is said to have its beginning from possession.”—This Maxim goes to prevent the disturbance of titles to estates. But if there be proof of record established, it outweighs the memory of man, which by the Statute 32. Henry VIII. is fixed at sixty years.

Dominus providebit. Lat.—“The Lord will provide.”—Motto of the Sc. Earl GLASGOW.

Donec eris felix multos numerabis amicos. Lat.—“Whilst you are prosperous, you may count on having many friends.”—You will have at least many persons about you, who will take to themselves that appellation.

Dormitur aliquando Jus, moritur nunquam. Lat. Law Maxim.—“A right sometimes sleeps, but never dies.”—A right to land, for instance, is understood cannot die. If a man releases his right, it is extinguished for the time; but this is to be understood only of the right of the person making the release.

Dos d'âne. Fr.—“The ass's back.”—A military phrase used to describe a shelving ridge.

Dos est magna parentum virtus. Lat.—“The virtue of parents is in itself a great portion.”—No inheritance can be more valuable than that of a fair fame transmitted from our ancestors.

Double entendre. Fr.—“A double meaning.”—It is generally used to mark an obscene allusion in disguise, or, as the phrase is, wrapt up in clean linen.

Doux yeux. Fr.—“Soft glances.”—To make the *doux yeux*—to interchange tender looks.

Faire les yeux doux à quelqu'un. to look tenderly / *Droit*

Droit d'aubaine. Fr.—“The right of escheat.”—

By this law, which expired with the French monarchy, the personal property of every foreigner dying within the king's dominions, escheated to the crown. *this right was done away before the expiration of the monarchy.*

Droit des gens. Fr.—“The law of nations.”

Droit & avant. Fr.—“Right and forward.”—The motto of Visc. SYDNEY.

Dubiam salutem qui dat afflictis negat. Lat. SENECA.—“He who holds out a doubtful safety to the afflicted, denies all hope.”

——— *Ducis ingenium, res
Adversæ nudare solent, celare secundæ.*

Lat. HORACE.

“Misfortunes lay open the skill of a general. Prosperous circumstances conceal his weakness.” It is less difficult, for instance, to gain a battle than to conduct a retreat.

——— *Ducimus autem
Hos quoque felices, qui ferre incommoda vitæ,
Nec jactare jugum vitæ didicere magistrâ.*

Lat. JUVENAL.

“We are also to deem those happy, who, from the experience of life, have learned to bear its ills, and without descanting on their weight.”—That experience which leads to resignation and composure, leads at the same time to comparative happiness.

Ducit amor patriæ. Lat.—“The love of my country leads me.”—Motto of the Ir. Baron MILFORD.

Du fort au foible. Fr.—“From the strong to the weak.”—One with another.

Dulce

Dulce est desipere in loco. Lat. HOR.—“It is pleasant to play the fool in a proper place.”—There are seasons when it is permitted that wisdom may take the garb of frivolity, and without incurring any reproach.

Dulce & decorum est, pro patriâ mori. Lat. HOR.—“It is pleasing and honourable to die for one’s country.”—This is an apophthegm cited in all wars, and in all ages. But sound philosophy will confine its application to the single case of our country’s being attacked. It is certainly honourable to die in repelling such an aggression.

*Dulcis inexpertis cultura potentis amici
Expertus metuit.* Lat. HORACE.
“Those who are unacquainted with the world take pleasure in the intimacy of a great man; those who are wiser dread its consequences.”—They know the jealousy and the hazards which await on such a connection.

Dum lego; assentior. Lat.—“Whilst I read, I assent.”—I yield implicitly to the writers opinions. This was used emphatically by *Cicero*, on reading *Plato*’s arguments on the immortality of the soul.

Dum spiro spero. Lat.—“Whilst I breathe I hope.” Taken as their motto by the Irish Viscounts DILLON.

Dum vivimus vivamus. Lat.—“Whilst we live, let us live.”—We only live whilst we enjoy life; let us therefore enjoy it as long as we can.

DU———DU

— *D'un dévot souvent au chrétien véritable
La distance est deux fois plus longue à mon avis
Que du pôle antarctique au détroit de Davis.*

FR. BOILEAU.

“The distance between a devotee and a true christian, is often twice as great as that from the Southern Pole to Davis's Streights.”—The difference between hypocrisy and true devotion is almost immeasurable.

Duos qui sequitur lepores neutrum capit. Lat. Prov.

“He who follows two hares is sure to catch neither.”—When the attention of a man is divided between many objects, he rarely attains any of them. He has, according to the English proverb, “too many irons in the fire.”

Durante bene placito. Lat.—“During our good pleasure.”—By this tenure the judges of this country once held their seats, at the will of the sovereign. They are now held more properly, “*Quamdiu se bene gesserint.*—As long as they shall conduct themselves well;” that is to say, during life, unless a criminal charge shall be made and proved against them.

Durante vita. Lat.—“During life.”—A clause in letters patent.

Durate & vosmet rebus servate secundis. Lat. VIRG.

“Hold and preserve yourselves for better circumstances.”—The hope of better times is the strongest argument which can be used to inspire the drooping resolution.

Durum telum necessitas. Lat. Prov.—“Necessity is an hard weapon.”—It is dangerous to oppose those whom necessity has driven to extremes.

Durum!

Durum! sed levius fit patientiâ

Quicquid corrigere est nefas.

Lat. HORACE.

"It is harsh!—But that which it is impossible to correct becomes more light by patience."

"'Tis hard, but patience must endure,

"And soothe the woes it cannot cure."

FRANCIS.

Dux fœmina facti. Lat. VIRG.—"A woman was the leader of the deed."—This is a quotation often used, because it often happens that female spirit takes the lead in the greatest enterprises.

E.

Eau bénite de cour. Fr.—"The holy water of the court."—i. e. Court promises.

Ecce homo. Lat.—"Behold the man."—The French say, *Il a l'air d'un ecce homo.*—He appears to be in a deplorable condition.

E flammâ cibum petere. Lat. TERENCE.—"To get one's bread out of the fire."—To obtain a livelihood by the most desperate means.

Ego & Rex meus. Lat.—"I and my king."—This insolent transposition is attributed to Cardinal WOLSEY. It is sometimes quoted to mark an extraordinary instance of impertinent assumption.

———*Ego si risi quod ineptus*

Pastillos Rufillus olet—lividus & mordax videar.

Lat. HORACE.

"If I smile at the perfumes with which Rufillus is scented, must I be therefore regarded as envious or ill-natured?"—If, as a Satyrist, I lash the knave or coxcomb, shall my honest indignation be set down to the score of malice.

Eheu

*Eheu fugaces, Posthume, Posthume
Labuntur anni, nec pietas moram
Rugis & instanti senectæ
Afferet, indomita Morti.*

“Alas! Posthumus, our years are few and fleeting, nor can even piety delay the wrinkles of approaching age, or the progress of resistless death.

Eheu! quam brevibus pereunt ingentia causis. Lat. CLAUDIAN.—“Alas! by what slight means are great affairs brought to destruction.”—What great events are sometimes brought about from little causes.

Elegit. Law Lat.—“He has chosen.”—A judicial writ directed to the Sheriff, empowering him to seize for damages recovered.

Elige eum, cujus tibi placuit & VITA & ORATIO. Lat. SENECA.—“Chuse that man of whose life, as well as whose eloquence you can approve.”—Do not be misled by a specious harangue, but consider whether the conduct of the speaker through life has been such as to attach weight and respect to his opinions.

Enbarbetté. Fr. Mil. Term.—“Said of a battery when the cannon are higher than the breast wall.”

En Dieu est ma fiance. Fr.—“In God is my trust.”—Motto of the Ir. Earl CARHAMPTON.

En Dieu est tout. Fr.—“In God is every thing.”—Motto of Earl STRAFFORD.

Enfant gâté. Fr.—“A spoiled child.”

Enfant trouvé. Fr.—“A foundling.”

Enfans perdus. Fr.—“Lost children.”—Those troops which are stationed at the advanced or dangerous posts; in English termed the *forlorn* hope of the army.

EN——EO

Enfermer la loup dans la bergerie. Fr. Prov.—
“To shut up the wolf in the sheep fold.”—Metaphorically, to patch up a disease.”

Enfilade. Fr. Mil. Term.—“A row.”—Where a battery is placed so that it can fire along a pass; it is said to *enfilade* that pass. The troops within its range are *enfiladed*.

En flûte. Fr.—“A large vessel is said to be *en flûte* when she carries only her upper tier of guns; her hold being filled with stores.”—She is then only a transport of greater force.

En habiles gens. Fr.—“Like able men.”

En la rose je fleurie. Fr.—“I flourish in the rose.”
Motto of the Duke of RICHMOND.

En masse. Fr.—“In a body.”—*En foule.*—“In a croud.”

En plein jour. Fr.—“In open day.”

En parole je vis. Fr.—“I live in the word.”—
Motto of Lord STAWELL.

En revanche. Fr.—“In return”—“to make amends.”

En suivant la vérité. Fr.—“In following truth.”—
Motto of the Earl of PORTSMOUTH.

Entre les deux vins. Fr.—“Between the two wines.”—Neither absolutely drunk or sober.

Entre nous. Fr.—“Between ourselves.”

Eodem collyrio mederi omnibus. Lat.—“To cure all by the same salve.”—To play the quack, and vend a *panacea* for the cure of all disorders.

Eo instanti. Lat.—“At that instant.”

Eo magis præfulgebat quod non videbatur. Lat. TACITUS.—“He shone with the greater splendor, because he was not seen.”—This expression is used by the historian when speaking of the statue of a great man, which was invidiously removed from the view of a popular procession. It is not improperly employed in speaking of a retired statesman, who may live in the endeared recollection of the people, though withdrawn from their immediate notice. *Said of Brutus & Cæsar.*

Eo nomine. Lat.—“By that name.”—Under that description.

E se finxit velut araneus. Lat.—“He spun from himself like a spider.”—He had nothing to depend on but his own resources.

Espérance et Dieu. Fr.—“Hope and God.”—The motto of Lord LOVAINE.

Espérance en Dieu. Fr.—“Hope in God.”—The motto of the Duke of NORTHUMBERLAND.

Esprit de corps. Fr.—“The spirit of the body.”—That zeal for their mutual honour which pervades every collective body, such as the gentlemen of the army, the bar, &c.

Esse quam videri malim. Lat.—“I should wish to be rather than to seem.”—I should prefer to be in fact estimable, than merely to be regarded as such by the world.—Motto of the Ir. Earl WINTERTON.

*Est modus in rebus, sunt certi denique fines,
Quos ultra citraque nequit consistere rectum.*

Lat. HORACE.

“There is a *medium* in all things. There are certain limits, beyond or at this side of which, propriety cannot exist.”—This is a very popular quotation; it is used to illustrate the position that every virtue consists in the middle. Thus generosity is the middle virtue, of which avarice and prodigality constitute the two extremes.

E S ——— E T

*Est-ne Dei sedes nisi terra & pontus & aer
Et cælum & virtus. Superos quod quærimus ultra
Jupiter est quodcunque vides quocunque moveris.*

Lat. LUCAN.

“Is there any other seat of the Divinity than the heavens, the sea, and air, the heavens and virtue; why do we seek the God beyond? He is whatever you see; he is wherever you move.”

—This passage is often quoted as containing a sublime idea of the Deity, though falling from the pen of an heathen.

Esto perpetua. Lat.—“Be thou perpetual.”—May this institution be permanent.

Esto quod esse videris. Lat.—“Be what you seem to be.”—Motto of Lord SONDES.

Esto ut nunc multi dives tibi, pauper amicis. Lat. JUVEN.—“Be, as many in the world now are, rich to yourself, and poor to your friends.

Est profecto Deus qui quæ nos gerimus auditque videtque. Lat. PLAUTUS.—“There is certainly a God who views and hears our actions and our words.”—The wisest of the heathens, it is evident, believed in the existence of one Supreme Being, and regarded their own mythology as merely allegorical.

Est quoddam prodire tenus si non datur ultra. Lat. HORACE.—“It is something to proceed thus far, if it is not permitted to go further.”—That industry is to be approved which advances in a certain degree, though it fails of its proposed object.

Esurienti ne occurras. Lat.—“Do not encounter an hungry man.”—Risqué not a contest with desperate necessity.

Et cætera. Lat.—“And the rest.”

Et credis cineres curare sepultos? Lat. VIRG.—“Do you think that the ashes of the dead are to be affected by the affairs or passions of the living?”

Et

E T ——— E T

Et decus et pretium recti. Lat.—“The ornament and the reward of virtue.”—Motto of the Duke of GRAFTON and Lord SOUTHAMPTON.

Et genus & formam regina pecunia donat. Lat. HORACE.—“All powerful money gives both birth and beauty.”

*Et genus & proavos, et quæ non fecimus ipsi
Vix ea nostra voco.* Lat. OVID.

“For birth and and ancestry, and what we have not ourselves atchieved, we can scarcely call our own.”—This is frequently employed as being a just satire on the pride of birth, when not sustained by personal honor.

Et genus & virtus nisi cum re, vilior alga est. Lat. HORACE.—“Both virtue and birth, unless sustained by riches, are held more cheap than the sea-weed.”—This and the preceding maxim, have equally been consecrated by time and truth.

Etiam fortes viros subitis terreri. Lat. TACITUS.—“Even bold men are to be shaken by sudden events.”—Events that are unforeseen will sometimes ruffle the most even temper, and disturb the mind of the firmest. The strongest mind is not proof against surprise.

Et male tornatos incudi reddere versus. Lat. HORACE.—“And to return verses which have been ill-formed to the anvil.”—Such is the wise recommendation of this great poet. Modern writers in general are too indolent to have recourse to this species of *forgery*!

*Et meæ, si quid loquar audiendum
Vocis accedet bona pars.* Lat. HORACE.
“And if any opinion of mine is worthy of attention, it shall be given freely in his favor.

E T ——— E T

Et mihi res, non me rebus, submittere conor. Lat. HORACE.—“I endeavour to make circumstances submit to me, not to submit myself to circumstances.”—This line describes very strongly a mind where firmness and vigour are united.

Et minimæ vires frangere quassa valent. Lat. OVID *de Tristibus*.—“A little force will break that which has been cracked before.”—When a man’s spirits are once broken, he is afterwards easily subdued by the slightest occurrence.

Et nos quoque tela sparsimus. Lat.—“And we too have flung our weapons.”—Motto of Lord RAWDON.

Et Phæbo digna locuti
Quique suorum memores alios fecere merendo
Omnibus his niveâ cinguntur tempora vittâ.
 Lat. VIRG.

“Those who spoke things worthy of Phœbus (the inspiring God), and those who made men recollect them for their deserts,—all have their temples bound with a snow-white ribbon.”—The poet is describing Elysium, and he assigns this as a distinctive mark to the poetic instructors, and to the benefactors of mankind.

Et quæ sibi quisque timebat
Unius in miseri exitium conversa tulere.
 Lat. VIRG.

“And what each man feared for himself was easily borne when it was turned to the destruction of a single wretch!”—The circumstance to which the poet alludes is this—one man out of an army was to be sacrificed, the lot being drawn, each man cheerfully submitted to the decision which removed his individual apprehensions. Such is human nature.

Et

E T ——— E X

Et quiescenti agendum est, & agenti quiescendum est.

Lat. SENECA.—“The active should occasionally rest, and the inactive should apply to labour.”—The mind as well as the body requires alternate action and repose.

Et qui nolunt occidere quenquam

Posse volunt.

Lat. JUVENAL.

“Even those who do not wish to kill a man, are willing to have that power.”—Such is the spirit of ambition in the human mind, that even those wish for an extreme controul over their equals, who are least likely to abuse such power.

Etre pauvre sans être libre, c'est le pire état où l'homme puisse tomber. Fr. ROUSSEAU.—“To be poor without being free, is the worst state into which man can fall.”—Poverty and slavery united, certainly form the worst condition of human existence.

Et sic de similibus. Lat.—“And so of the like.”—What is said of this will apply to every thing similar.

Ex abusu non arguitur ad usum. Lat. LAW MAXIM.—“No argument can be drawn from the abuse of a thing against its use.”—If a principle or practice be perverted from its right meaning or end, no solid argument against either can be drawn from such perversion. We have heard of debtors made the victims of personal spleen by their creditors; but it would not be fair to argue, on this ground alone, against the practice of imprisonment for debt.

Ex cathedrâ. Lat.—“From the chair.”—An ordinance, *ex cathedra*, pronounced from high authority.

Ex curiâ. Lat.—“Out of court.”

Ex debito justitiæ. Lat.—“From what is due to justice.”

E X ————— E X

Ex delicto. Lat.—“From the crime.”

Excerpta. Lat.—“Extracts.”—Abridged notices taken from a work.

Excitari non hebescere. Lat.—“Spirited, not inactive.”—Motto of Lord WALSINGHAM.

Ex concessio. Lat.—“From what has been granted.”—Arguments, *ex concessio*, from admissions made by an adversary.

Exeat aulâ qui vult esse pius. Lat. LUCRET.—“Let him who will be good retire from the Court.”—The satirists of very early days have noticed Courts as hot-beds of immorality.

Exemplo quodcunque malo committitur, ipsi displicet auctori. Lat. JUVENAL.—“Whatever is committed from a bad example is displeasing even to its author.”—We hate those faults in others of which we have ourselves set the example.

Exegi monumentum ære perennius. Lat. HORACE.—“I have completed a monument more lasting than brass.”—This phrase is justly applied by the poet to his own works. It is now generally used in an ironical sense.

Ex mero motu. Lat.—“From a mere motion.”—From a suggestion unsustained by evidence or argument.

Ex necessitate rei. Lat.—“From the necessity of the case.”—Arising from the urgency of circumstances.

Ex nihilo nihil fit. Lat.—“Nothing can come of nothing.”

Ex officio. Lat.—“By virtue of his office.”—As a matter of duty.

Ex parte. Lat.—“On one side.”—*Ex parte* evidence,—that testimony which, as before a grand jury, is delivered in only on the side of the prosecution.

E X———E X

Ex pede Herculem. Lat.—“ Judge of the size of the statue of *Hercules* from that of the foot.”

—Decide upon the whole from the specimen which is furnished.

Experto crede. Lat.—“ Believe one who has experience to justify his opinion.”

Expertus metuit. Lat. HORACE.—“ The man who has experience dreads it.”—The original application was to the friendship of the great. The phrase however is often and variously applied.

Explorant adversa viros. Perque aspera dura Nititur ad laudem virtus interrita clivo.

Lat. SILIUS ITALICUS.

“ Adversity tries men; but virtue struggles after fame regardless of the adverse heights.”—The first part of this quotation refers to an axiom which is universally admitted.

Expressio unius est exclusio alterius. Lat. Law Maxim.—“ The naming of one man is the exclusion of the other.”

Expressum facit cessare tacitum. Lat. Law Maxim.—“ A matter expressed, causes that to cease which otherwise, by intendment of law, would have been implied.”—An express covenant qualifies the generality of the law, and restrains it from going further than is warranted by the agreement of the parties.

Ex quovis ligno non fit Mercurius. Lat. Proverb.—“ A Mercury is not to be carved out of every wood.”—This corresponds with the homely proverb—“ You cannot make a silk purse, &c.”

Extinctus amabitur idem. Lat. HORACE.—“ The same man when dead shall be beloved.”—Envy pursues the living. No man can expect to share the honors which are due to merit, until after his decease.

Ex

E X———F A

Ex tempore. Lat.—“ Out of hand—without delay, or loss of time.”

Ex uno disce omnes. Lat.—“ From one you may learn all.”—From this specimen you may judge of the remainder.

F.

Faber suæ fortunæ. Lat.—“ The architect of his own fortune.” —*Artisan of his fortune*

Facietiarum apud præpotentes in longum memoria est. Lat. TACITUS.—“ The powerful hold in deep remembrance an ill-timed pleasantry.”—It is dangerous to sport with the feelings of the great. An unlucky jest has often been construed into a crime, by a despotic sovereign or an arbitrary government.

—*Facies non omnibus una*

Non diversa tamen, qualem debet esse sororum.

Lat. OVID.

“ The face was not the same with all. It is not however materially different; the resemblance was such as should appear between sisters.”—These lines which were originally used to express a family-likeness, are now employed to mark those political circumstances, which from their similitude bespeak the same political parent.

Facile omnes cum valemus recta consilia

Egrotis damus. Tu si hic sis aliter sentias.

Lat. TERENCE.

“ We can all, when we are well, give good counsel to the sick. Were you in my place you would feel otherwise.”—We think and feel for others differently from what we should do for ourselves were we in a similar situation.

Facile princeps. Lat.—“ The admitted chief.”—The first man without dispute.

———*Facilis*

———*Facilis descensus Averni:*

*Sed revocare gradum, superasque evadere ad auras
Hic labor, hoc opus est.* Lat. VIRGIL.

“The descent into hell is easy, but to recal your steps, and re-ascend to the upper skies, forms the difficulty and the labour.”—The poet speaks of the descent of Æneas into the infernal regions. In its general application, it means that it is much easier for a man to get into, than to extricate himself from any difficulty or danger.

———*Facilius crescit quam inchoatur dignitas.* Lat.

LABERIUS.—“It is more easy to obtain an accession of dignity, than to acquire it in the first instance.”—It is with respect, as with opulence; the first beginnings of both are difficult, but they are both afterwards easily encreased.

Facinus quos inquinat æquat. Lat. LUCAN.

“Those whom guilt stains, it equals.”—The expression is nervous and happy. Nothing can be so great a leveller as the mutual consciousness of criminality.

Facit indignatio versus. Lat.—“The verses flow from indignation.”—My strong feelings impel me to write.

Façon de parler. Fr.—“A manner of speaking.”
—*C’ est ma façon de parler.*—“It is the mode in which I chuse to express myself.”

Fac simile. Lat.—“Do the like.”—A close imitation—An engraved resemblance of a man’s hand-writing, &c.

Faire sans dire. Fr.—“To act without ostentation.”—The motto of Lord HOLLAND and of the Earl of ILCHESTER.

Faire mon devoir. Fr.—“To do my duty.”—Motto of the Ir. Earl of RODEN.

Fallentis

F A———F A

Fallentis semita vitæ. Lat. HORACE.—“The deceitful path of life.”

Fallit enim vitium specie virtutis & umbra.

Cum triste sit habitu—vultu & veste severum.

Lat. JUVENAL.

“Vice can deceive under the shape and shadow of Virtue, when sad and severe in its dress and countenance.”—Such is the garb and appearance which is generally worn by profound hypocrisy.

Fallitur egregio quisquis sub principe credet

Servitium. Nunquam libertas gravior extat

Quam sub rege pio.

Lat. CLAUDIAN.

“That man is deceived who thinks it slavery to live under an excellent prince.—Never did liberty appear in a more gracious form, than under a pious King.”—This once was poetic incense offered to an Emperor. It is now quoted as an axiom by the advocates for monarchy.

Falsus honor juvat & mendax infamia terret

Quem nisi mendosum & mendacem?

Lat. HORACE.

“False honor aids, and calumny deters, none but the vicious and the liar.”—The man of spirit and integrity will equally despise the encomium and the aspersion which is built upon falsehood.

Fare—fac. Lat.—“Speak—do.”—Motto of the Sc. Baron FAIRFAX.

Fari quæ sentiat. Lat.—“To speak what he thinks.”—The motto of the Earl of OXFORD, and of Lord WALPOLE.

Fas est et ab hoste doceri. Lat.—“It is fair to derive instruction even from an enemy.”—He who notices the mistakes of a foe, gains from thence a lesson of advantage.

Fastidientis

Fastidientiſt eſt ſtomachi multa deguſtare. Lat. **SENECA.**—"It proves a ſqueamiſh ſtomach to taſte of many things."—A weak appetite, taken in any ſenſe, is only to be allured by variety.

Fatetur facinus iſ qui iudicium fugit. Lat. **Law Maxim.**—"He confeſſes his crime who flies from judgment."—His flight is a tacit admiſſion of his guilt.

Favete linguis. Lat.—"Favour by your tongues."—Give attention whiſt the buſineſs proceeds. A ſolemn admonition repeatedly given whiſt the ſuperſtitious rites of the Romans were in the act of being performed.

Fax mentis, incendium gloriæ. Lat.—"The torch of the mind is the flame of glory."—Motto of the Ir. Earl of **GRANARD.**

Fax populi. Lat.—"The dregs of the people."—The *Canaille.* *La lie du peuple.*

Felicitas multos habet amicos. Lat.—"Happineſs has many friends."—All men court the intercourſe of the proſperous.

Felicitas nutrix eſt iracundiæ. Lat. **Proverb.**—"Proſperity is the nurſe of anger."—It leads men to indulge their paſſions and forget themſelves.

Felix quem faciunt aliena pericula cautum. Lat.—"Happy are they who can learn prudence from the danger of others;"—As they do not purchaſe it by perſonal ſuffering.

Felix qui nihil debet. Lat.—"Happy is the man who owes nothing."

Felix qui potuit rerum cognoscere cauſas. Lat. **VIRGIL.**—"Happy is the man who is ſkilled in tracing effects up to their cauſes."

F E ——— F I

Felo de se. Law Term.—“A felon of himself.”—
A person of sound mind who voluntarily puts an
end to his existence.

Femme couverte. Fr.—“A covered or married wo-
man.”

Femme sole. Fr.—“A spinster—a woman unmar-
ried.”

Ferme ornée. Fr.—“A decorated farm.”—A farm
in which, though ornament be introduced, its
useful purposes are not overlooked.

*Fertilior seges est alienis semper in agris
Vicinumque pecus grandius uber habet.*

Lat. OVID.

“The crop is always greater in the lands
of another, and the cattle of our neighbour
are deemed more productive than our own.”—
Such is the nature of man; most persons are of
opinion that they have not their proper share in
the goods of Fortune.

Festina lente. Lat. Prov.—“Hasten slowly.”—Do
not let impetuosity betray you into imprudence.
This, by a miserable pun, is taken as the motto
of the ON-SLOW family; and also of the Irish
Baron DUNSANY. *hâtez-vous lentement, dit Boileau*

*Festinare nocet, nocet & cunctatio sæpe;
Tempore quæque suo qui facit, ille sapit.*

Lat. OVID.

“It is injurious to hasten, and delay is also fre-
quently injurious.—That man is wise who does
every thing in its proper time.”—The prudent
man will equally avoid the extremes of tardiness
and of precipitation.

Fête champêtre. Fr.—“A rural feast.”—An enter-
tainment given in the open air.

Fiat. Lat.—“Let it be done.”—A word used to
signify a peremptory and decisive order.

Fiat

F I ——— F I

Fiat justitia ruat cælum. Lat.—“ Let justice be done though the heavens should fall.”—Though ruin should ensue let justice take its course.

Fiat lux. Lat.—“ Let there be light.”

Fictæ voluptatis causæ sint proxima veris.

Lat. HORACE.

“ Let the feigned sources of pleasure be as near as possible to the true.”—This is a judicious advice to poets. In indulging the imagination, let not the departure be too great from probability.

Fide & fortitudine. Lat.—“ By faith and fortitude.”
Motto of the Earl of ESSEX.

Fidélité est de Dieu. Fr.—“ Fidelity is of God.”—
Motto of the Ir. Viscount POWERSCOURT.

Fide & fiducia. Lat.—“ By faith and courage.”—
Motto of the Scotch Earl of ROSEBERRY.

Fidei coticula crux. Lat.—“ The cross is the touchstone of faith.”—Motto of Earl CLARENDON, Earl JERSEY, and of the Irish Earl GRANDISON.

Fidelis ad urnam. Lat.—“ Faithful to the ashes.”
Motto of the Irish Baron SUNDERLIN.

Fideliter. Lat.—“ Faithfully.”—Motto of the Scotch Baron BANFF.

Fideli certa merces. Lat.—“ The faithful are certain of their reward.”—Motto of Earl BORINGDON.

Fides probata coronat. Lat.—“ Approved faith crowns.”—Motto of the Scotch Earl MARCHMONT.

Fide & amore. Lat.—“ By faith and love.”—Motto of the Earl of HERTFORD.

Fidus & audax. Lat.—“ Faithful and intrepid.”—
Motto of the Irish Baron LISMORE.

Fieri.

F I ——— F L

Fieri facias. Law Lat.—“Cause it to be done.”—
A judicial writ addressed to the sheriff, empowering him to levy the amount of a debt or damages recovered.

Fille de joie. Fr.—“A daughter of pleasure.”—A prostitute.

Filius nullius. Lat.—“The son of nobody.”—A bastard, so called because by common law he cannot have an inheritance. *son contraire est l'indigne*

Finem respice. Lat.—“Look to the end.”—Motto of Lord CLIFTON.

Finis coronat opus. Lat.—“The end crowns the work.”—It is impossible to decide on the merits of an affair, until it is completely terminated. *La fin couronne l'œuvre.*

Flagrante bello. Lat.—“Whilst the war is raging.”
During hostilities.

Flagranti delicto. Lat.—“In the commission of the crime.”—A person apprehended *flagranti delicto*, with full evidence of his guilt. *En flagrant delict.*

Flebit & insignis tota cantabitur urbe.

Lat. HORACE.

“He shall regret it, and become the sad burden of some merry song.”—Spoken of any one who shall provoke the indignation of the poet.

Flecti non frangi. Lat.—“To bend not to break.”
Motto of the Irish Viscount PALMERSTON.

Flèche. Fr. mil. term.—“An arrow.”—A small fort open to your army, but with a ditch and breast-work towards the enemy. It is so called from its resemblance to the point of that weapon.

Floriferis

F L ——— F O

Floriferis ut apes in saltibus omnia limant.

Lat. LUCRET.

"As bees taste of every thing in flowery lawns." They collect the most precious juices of every flower.—The motto is generally chosen by selectors, who either cull or affect to cull the beauties of many authors.

Fœcunda culpæ sæcula nuptias

Primum inquinavere & genus & domos.

Lat. HORACE.

"This age, fertile of guilt, has first polluted the marriage bed, and with it our houses and our race."—The poet seems to have calculated this quotation for the meridian of London at the close of the 18th century. *& especially in 1808.*

Fœcundi calices quem non fecere disertum. Lat. HOR.

"Whom has not the inspiring bowl made eloquent!"—Every man can converse with fluency when his spirits have been raised by wine.

Fœnum habet in cornu. Latin Prov.—"He carries hay upon his horn."—He bears evident signs of madness.

Formidabilior cervorum exercitus duce leone, quam leonum ceruo. Lat. Prov.—"An army of stags is more to be feared under the command of a lion, than an army of lions led by a stag."—A proverb which intimates that less depends on the discipline or valour of an army than on the skill and ability of its general.

Formosa facies muta commendatio est. Lat. LABER.

"A pleasing countenance is a silent recommendation."

G

Forſan

—— *Forſan & hæc olim meminiffe juvabit*
Durate & rebus voſmet ſervate ſecundis.

Lat. VIRG.

“Perhaps the remembrance of theſe events may prove a ſource of future pleaſure. Endure them therefore, and reſerve yourſelves for more proſperous circumſtances.”—A moſt powerful appeal to companions in adverſity.

Forſan miſeros meliora ſequentur. Lat. VIRG.

“Perhaps a better fate awaits on the afflicted.”
 A topic of conſolation ſimilar to the preceding.

Forte ſcutum ſalus ducum. Lat.—“A ſtrong ſhield is the ſafety of commanders.”—Motto of the *Irish* Earl of CLERMONT. The three firſt ſyllables form a pun on the family name, *Fortefcue*.

Fortem poſce animum. Lat.—“Wiſh for a ſtrong mind.”—Motto of Lord SAY and SELE.

Fortes fortuna juvat. Lat.—“Fortune aſſiſts the bold.”—Vigorous enterprize is commonly ſucceſſful.

Forti & fideli nil difficile. Lat.—“Nothing is difficult to the brave and faithful.”—Motto of the *Irish* Baron MUSKERRY.

Fortis ſub forte fatiſcet. Lat.—“A brave man will yield to a braver man.”—Motto of the *Irish* Earl of UPPER OSSORY.

Fortis cadere, cedere non poteſt. Lat.—“The brave man may fall, but cannot yield.”—Motto of the *Irish* Earl of DROGHEDA.

Fortiter & rectè. Lat.—“Courageouſly and honourably.”—Motto of Lord HEATHFIELD.

Fortitur geret crucem. Lat.—“He will bravely ſupport the croſs.”—Motto of the *Irish* Baron DONAGHMORE.

Fortior

Fortior & potentior est dispositio legis quam hominis.

Lat. Law Max.—“The disposition of the law is of greater force and potency than the disposition of man.”—Thus a man, having granted a lease for years, cannot overthrow this grant by any surrender of his interests.

Fortitudine & prudentiâ. Lat.—“By fortitude and prudence.”—Motto of Earl Powis.

Fortunæ cetera mando. Lat.—“I commit the rest to fortune.”—I have made the wisest arrangements in my power, but I still know that I am not beyond the reach of accident.

Fortunæ majoris honos, erectus & acer.

Lat. CLAUDIAN.

“A man who reflects honour on his distinguished situation: of an erect and bold spirit.”

Fortuna multis dat nimium nulli satis. Lat. MART.

“Fortune gives too much to many, but to none enough.”—No man, be his possessions ever so great, is content with that which he actually possesses.

Fortuna nimium quem fovet stultum facit. Lat. Prov.

—“Fortune, when she caresses a man too much, makes him a fool.”—Even the wisest may be intoxicated by a long succession of prosperity.

Fortuna vitrea est, tum cum splendet frangitur. Lat.

SYRUS.—“Fortune is made of glass, when she shines she is broken.”—She has all its splendour and all its brittleness.

Fortuna opes auferre non animum potest. Lat. SE-

NECA.—“Fortune can take away riches, but cannot deprive of courage.”—A man of strong mind rises superior to all the vicissitudes of fortune.

Fortuna sequatur. Lat.—“Let fortune follow.”—

Motto of the Earl of ABERDEEN.

F O ——— F U

Foy pour devoir. Fr.—“Faith for duty.”—Motto of the Duke of SOMERSET.

Foy en tout. Fr.—“Faith in every thing.”—Motto of the Earl of SUSSEX.

Fraises. Fr.—Pointed stakes used in fortification.

Frangas non flectas. Lat.—“You may break but not bend me.”—Motto of the Marquis of STAFFORD.

Fraus est celare fraudem. Lat. Law Maxim.—“It is a fraud to conceal a fraud.”—On such a concealment devolves a share in the guilt. It is, as a lawyer would term it, “a moral misprision of treason.”

Fronti nulla fides. Lat.—“There is no trusting to the countenance.”—We cannot judge by appearances.

Fruges consumere nati. Lat.—“Men who are only born to devour provisions.”—The worthless who live and die without having rendered a service to society.

Frustra fit per plura, quod fieri potest per pauciora. Lat.—“That is idly done by many which may be done by a few.”—This maxim, though it may be variously applied, is generally used to enforce the position—that it is better to proceed by negotiation than by warfare.

*Fuge magna, licet sub paupere tecto,
Reges & regum vitâ præcurrere amicos.*

Lat. HORACE.

“Avoid greatness; in a cottage there may be more real happiness than kings or their favourites enjoy in palaces.”

Fugiendo in media sæpe ruitur fata. Lat. LIVY.—“By flying, men often meet the very fate which they wish to avoid.”—Prudence is sometimes defeated by chance, and produces the same consequences with rashness.

Fuimus

F U ——— F U

Fuimus. Lat.—“ We have been.”—Motto of the Earl of AYLESBURY, and of the Scotch Earl ELGIN.

Fuit Ilium. Lat. VIRG.—“ Troy has been.”—That which was the object of contention exists no more.

Functus officio. Lat.—“ Discharged of duty.”—He is *functus officio*—his official power no longer exists.

———*Fungar vice cotis acutum*

Reddere quæ ferrum valeat, exors ipsa secandi.

“ I shall perform the office of a whet-stone, which can make other things sharp though it is itself incapable of cutting.”—A didactic writer may instruct others to do that well, which he is himself wholly incapable of performing.

Furiosus furere suo punitur. Lat. Law Maxim.—

“ A madman or lunatic is punished by his own madness.”—If a madman kill any person, he shall not suffer for the act, because being deprived of memory and understanding by the hand of God, he is regarded as having broken the mere words of the law, but not the law itself.

Furor. Lat.—“ A rage.”—*Furor loquendi*, an eagerness for speaking.—*Furor scribendi*, an itch for writing.—Vide *Cacoethes*.

———*Furor arma ministrat.* Lat. VIRG.—“ Their rage supplies them with weapons.”

Furor fit læsa sæpius patientia. Lat. Prov.—“ Patience when too often outraged is converted into madness.”—There is a certain degree of irritation which is beyond all endurance.

F U ——— G L

Fuyez les procès sur toutes choses : la conscience s'y intéresse, la santé s'y altère, les biens s'y dissipent.
Fr. LA BRUYERE.—“ Avoid law-suits beyond all things : they influence your conscience, impair your health, and dissipate your property.”

G

Gaiété de cœur. Fr.—“ Gaiety of heart.”—Sportiveness.

Gardez bien. Fr.—“ Take care.”—Motto of the Scotch Earl of EGLINTON,

Gardez la foy. Fr.—“ Keep faith.”—Motto of Earl POWLETT.

Gardez la foi. Fr.—“ Guard the Faith.”—Motto of the Irish Baron KENSINGTON.

Gaudetque viam fecisse ruinâ. Lat. LUCAN.—“ He rejoices to have made his way by ruin.”—This is the character given by the poet to Cæsar. It will equally suit any other ambitious despot, who, in the pursuit of his object, is regardless of the havock, which he may occasion amongst the human race.

Gaudet tentamine virtus. Lat.—“ Virtue rejoices in temptation.”—Motto of Earl DARTMOUTH.

Gaulois. Fr.—“ Old French.”

Gens d'église. Fr.—“ Churchmen,”

—— *de guerre.* Fr.—“ Military men.”

—— *de condition.* Fr.—“ People of rank.”

—— *de peu.* Fr.—“ The meaner sort of people.”

Gibier de potence. Fr.—“ Game for the gallows.”—Anglice, *Newgate birds.*

Gladiator in arenâ consilium capit. Lat.—“ The gladiator takes counsel on the stage where he is to fight.” The man asks for that advice in the very hour of danger, which he should previously and in a cooler moment have solicited.

Gloria

GL——GR

Gloria virtutis umbra. Lat.—“Glory is the shadow (i. e. the companion) of virtue.”—Motto of the Irish Baron LONGFORD.

Γνωθι σεαυτον. *Gnothi seauton.* Gr.—“Know thyself.”
A precept at once the most necessary and the most difficult.

Gorge. Fr. Military Term.—“A strait or narrow pass.”

Goutte à goutte. Fr.—“Drop by drop.”

Græculus esuriens ad cælum jussus ibit.

Lat. JUVENAL.

“A poor hungry Greek, if you order him, will ever go to heaven.”—That is, will attempt the thing the most difficult.—This was the reproach of Imperial Rome to the natives of the Greek provinces who resorted to that metropolis. It has latterly been applied to those supple Frenchmen, who swarm in every capital, as in the following lines:

“For every art a starving Frenchman knows,
“And bid him go to hell, to hell he goes.”

Gram. loquitur, Dia. vera docet, Rhe. verba colorat, Mu. canit, Ar. numerat, Geo. ponderat, As. docet astra. Lat.—This is a definition given by the schoolmen in verse, to assist the memory, of what are called the seven liberal sciences.—“Grammar speaks, *Dialectics* teach the truth, *Rhetoric* gives colouring to our speech, *Music* sings, *Arithmetic* numbers, *Geometry* weighs, and *Astronomy* teaches the knowledge of the stars.”

Gratis. Lat.—“For nothing.”—Free of cost.

Gratis dictum. Lat.—“Said for nothing.”—A transitory observation, which makes nothing to the argument.

G R ——— H A

Gratior ac pulchro veniens in corpore virtus.

Lat. VIRGIL.

“Even virtue is more fair when it appears in a beautiful person.”—Beauty lends a grace even to intrinsic worth. This corresponds in some degree with the aphorism of Queen Elizabeth, “that a good face is the best letter of recommendation.”

Grave virus munditias pepulit. Lat. HORACE.—

“The virulence of the poison has destroyed all that was sound and healthy.”—This phrase is often used to mark some spreading cancer in the political world.

Graviora quædam sunt remedia periculis. Lat. Prov.—

“Some remedies are worse than the disease.”

Gravis ira regum semper. Lat. SENECA.—

“The anger of kings is always severe.”—Those who possess unlimited power are vindictive from habit.

Grossièreté. Fr.—“Grossness.”—Rudeness in conversation.

Guerre à mort. Fr.—“War till death.” *M. W. W. war*

Guerre à l'outrance. Fr.—“War to the uttermost.”—

Two phrases which it is to be hoped posterity will remember only as having disgraced the close of the 18th century.

Gutta cavet lapidem non vi sed sæpe cadendo. Lat.

Prov.—“The drop hollows the stone not by its force but by the frequency of its falling.—

That may be done by gradual effort, which is not to be accomplished by sudden violence.

H.

Habeas corpus. Law Lat.—“You may have the

body.”—This is the great writ of English liberty. It lies where a person, being indicted and imprisoned, has offered sufficient bail, which

has

H A ——— H Æ

has been refused, though the case beailable; in this case he may have an *habeus corpus* out of the King's Bench, in order to remove himself thither, and to answer the cause at the bar of that court.

Habemus confitentem reum. Lat. CICERO.—“ We have before us a criminal who confesses his guilt.”

Habemus luxuriam atque avaritiam, publicæ egestatem privatim opulentiam. Lat. SALLUST.—“ We have luxury and avarice, public debt and private opulence.”—This is the description of Rome, put by the historian in the mouth of CATO. It will bear a modern application.

Habere facias possessionem. Lat. Law Term.—This is a writ which lies where a man has recovered a term for years in an action of ejectment, and is directed to the sheriff in order to put the plaintiff into possession.

Habet aliquid ex iniquo omne magnum exemplum, quod contra singulos, utilitate publicâ rependitur. Lat. TACITUS.—“ There arises a great example from every gross act of iniquity, which, however the individual may suffer, tends ultimately to the public good.”—A gross act of oppression often brings to the dust the power which oppresses. The rape of *Lucretia* aroused, for instance, the spirit of the Roman people, and brought about the expulsion of the *Tarquins*.

Hæc generi incrementa fides. Lat.—“ This faith will furnish new increases to our race.”—This faith will be of service to our descendants.—
Motto of Viscount TOWNSHEND.

Hæc

Hæc olim meminisse juvabit. Lat. VIRG.—“It will be pleasing to recollect these things hereafter.” There is a melancholy pleasure in the recollection of past misfortunes.

Hæc studia adolescentiam alunt, senectutem oblectant, secundas res ornant, adversis solatium & perfugium præbent, delectant domi, non impediunt foris, pernoctant nobiscum, peregrinantur rusticantur. Lat. CICERO.—“These (literary) studies are the food of youth, and the consolation of age: they adorn prosperity, and are the comfort and refuge of adversity: they are pleasant at home, and are of no incumbrance abroad: they accompany us at night, in our travels, and in our rural retreats.”

Hæ nugæ in seria ducent mala. Lat.—“These trifles will lead into serious mischief.”—That which is considered as mere sport, may have a ruinous tendency.

Hæredis fletus sub personâ risus est. Lat. Prov.—“The weeping of an heir is laughter under a mask.”—He affects to mourn in order to conceal his secret joy.

Hæres jure representationis. Lat.—“An heir by the right of representation.”—This is spoken of a grandson, who shall inherit from his grandfather, because in such case he represents and stands in place of his father.

Hæres legitimus est quem nuptiæ demonstrant. Lat. Law Max.—“He is the lawful heir whom marriage points out to be such.”—A child born within wedlock, be it ever so soon after, is in law legitimate, and heir to the husband of his mother.

Hæres

H Æ ——— H A

Hæret lateri lethalis arundo. Lat. VIRGIL.—“The deadly arrow still sticks in his side.”—Applied to persons continually pursued by their passions or remorse.

Hæ tibi erunt artes. Lat. VIRG.—“These shall be thy arts.”—These are the pursuits to which you should direct your attention.

*Hæ tibi erunt artes, pacisque imponere morem
Parcere subjectis & debellare superbos.*

Lat. VIRGIL.

“These shall be thy arts, to impose the conditions of peace, to spare the lowly, and pull down the proud.”—This is the character of a beneficent conqueror.

Hanc veniam petimus damusque vicissim. Lat. HORACE.—“We give this privilege and receive it in turn.”—This line is applied and is particularly applicable to authors who, as none of their works can attain perfection, should be mutually indulgent. It is scarcely necessary to remark how much the reverse of this precept prevails in practice!

Hæro. Fr.—“Hue and cry.”

Haud facîle emergunt quorum virtutibus obstat

Res angusta domi.

Lat. JUVENAL.

“Those rise with difficulty whose virtues or talents are incumbered or depressed by poverty.” This is a maxim which cannot be rendered more clear by any periphrase.

Haud inscia ac non incauta futuri.

Lat. VIRGIL.

“Neither ignorant nor incautious with respect to the future.”—A motto not unfairly taken by a person informed on the subject in controversy, and who has well weighed its consequences.

Haud

H E ——— H I

Haud passibus æquis. Lat. VIRGIL.—“Not with equal steps.”—This which was used literally by the poet to mark the unequal paces with which *Æneas* and his infant son *Julius* issued from burning Troy, is now metaphorically applied to two men who pursue the same object, but with powers of attainment altogether different.

Hauteur. Fr.—“Height.”—Metaphorically used, “Haughtiness.”

Haut et bon. Fr.—“Great and good.”—Motto of the *Irish* Viscount DONERAILE.

Haut goût. Fr.—“High flavour.”—As in venison, &c. long kept. By the vulgar it is used to denote an approach to putrescency.

Heu! quam difficile est crimen non prodere vultu? Lat. OVID.—“Alas! how difficult it is to prevent the countenance from betraying our guilt?”

Eureka. Gr. *Heureka.*—“I have found it.”—This was the exclamation of *Archimedes*, the Syracusan, when on immersing his body in the bath, he discovered the means of ascertaining the purity of the golden crown made for Hiero, from the space which it would occupy in water. It is now used mostly in ridicule, to mark an affected importance annexed to an insignificant discovery.

Heu! totum triduum. Lat. TERENCE.—“What! three whole days.”—Can you be absent from your mistress for such a term?—A satire on the impatience of lovers.

Hic est aut nusquam quod quærimus. Lat.—“What we seek is either here or no where;”—In our search after happiness we miss the good which is immediately before us, and direct our enquiries to that which either does not exist, or is unattainable.

Hic

H I ——— H I

Hic et ubique. Lat.—“ Here and there and every where.”—Used to mark a perpetual change of place.

—*Hic murus abeneus esto*
Nil conscire sibi nulla pallescere culpa.

Lat. HORACE.

“ Let this be thy brazen wall of defence, to be conscious of no guilt, nor to turn pale on any charge.”—These often-quoted lines import in substance—“ That the consciousness of innocence forms our best security.”

Hic finis fandi. Lat.—“ Here was an end to the discourse,”—or, Here let the conversation terminate.

Hic niger est; hunc tu Romane caveto. Lat. HOR.

“ That man is of a black character; do you, Roman, beware of him.”—This quotation is frequently used as a conclusion after summing up a man's bad qualities.

—*Hic vivimus ambitiosa*

Paupertate omnes.

Lat. JUVENAL.

“ We all live here in a state of ostentatious poverty.”—With most men it is the business of their life to conceal their wants.

Hiera picra. Greek.—“ The sacred bitter.”—A medicine well known.

Hi motus animorum atque hæc certamina tanta,
Pulveris exigui jactu compressa quiescent.

Lat. VIRGIL.

“ These movements of their souls and these violent contests will cease and be repressed only by throwing a little dust.”—This is used by the poet when speaking of a conflict between two swarms of bees. It is applied in a different sense to the contests of the ambitious, where the most powerful are subdued by the emphatic operation of “ *Dust to dust, &c.*”

Hinc

H I ——— H O

Hinc illæ lacrymæ. Lat.—“ From hence proceed those tears.”—This is the secret or remote cause of the discontents which have been expressed.

Hoc age. Lat.—“ Do or mind this.”—Attend without distraction to the object immediately before you.

Hoc erat in votis. Lat. HORACE.—“ This was in my wishes.”—This was the chief or immediate object of my desire.

—*Hoc est vivere his
Vitâ posse priore frui.* Lat. MARTIAL.

“ It is to live twice when you can enjoy the recollection of your former life.”

“ When years no more of active life retain,
“ ’Tis youth renewed to laugh them o’er again.”

—*Hoc fonte derivata clades
In patriam, populûmque fluxit.* Lat. HORACE.—
“ From this source has the destruction flowed, which has overwhelmed the country and the people.”—Used to mark the person who has originated, or the circumstance which has occasioned any great political mischief.

Hodiè mihi, cras tibi. Lat.—“ To-day to me, to-morrow it belongs to you.”—A phrase very happily descriptive of the vicissitude of human affairs.

Homines ad Deos nullâ rê propius accedunt, quam salutem hominibus dando. Lat. CICERO.—“ Men in no particular approach so nearly to the gods, as by giving health (or safety) to men.”—We can in no way assimilate ourselves so much with the benign dispositions of the Creator of all, as by contributing to the health, comfort, and happiness of our fellow-creatures.

Homines

H O ——— H O

Homines amplius oculis quam auribus credunt. Longum iter est per precepta, breve & efficace per exempla. Lat. SENECA.—“Men trust rather to their eyes than their ears: the effect of precepts is therefore slow and tedious, whilst that of example is summary and effectual.

Homines nihil ogendo discunt malè agere. Lat. CATO.
“Men by doing nothing, learn to do ill.”—Idleness is the parent of many vices.

Homo homini lupus. Lat.—ERASMUS. “Man is a wolf to man.”—The human race have been preying on each other, ever since the creation.

Homo homini aut Deus aut lupus. Lat. ERASMUS. “Man is to man either a god or a wolf.” Nothing can be more contrasted than the human character. The benevolence of some consoles and relieves, whilst the persecution of others destroys their fellow-men.

Homo sum, & humani a me nil alienum puto. Lat. TERENCE.—“I am a man, and nothing which relates to man can be foreign to my bosom.”—This is the strong phrase of a philanthropist, which, it is to be feared, is less frequently felt than it is quoted.

Homo multarum literarum. Lat.—“A man of many letters.”—A person endowed with various learning.

Honesta mors turpi vitâ potior. Lat. TACITUS.—“An honourable death is preferable to a degraded life.”—Our revealed religion forbids the act of suicide; but amongst the ancients, it was a prevalent maxim, that a self-inflicted death was preferable to a life of disgrace.

Honesta

H O ——— H O

Honestia quædam scelera successus facit. Lat. SENECA.—“Success makes some species of wickedness appear honourable.”—This cannot be better illustrated than by the English epigram.

“Treason does never prosper, what’s the reason?
“That if it prospers none dare call it treason.”

Honesta quam splendida. Lat.—“How splendid are things honorably obtained.”—Motto of the Irish Viscount BARRINGTON.

Hon soit qui mal y pense. Old French.—“Evil be to him that evil thinks.”—The motto of the kings of Great Britain.

Honor virtutis præmium. Lat.—“Honour is the reward of virtue.”—This is an adage not always verified. It forms the motto of Lord BOSTON, and Earl FERRERS.

Hora e sempre. Ital.—“It is always time.”—The motto of Earl POMFRET.

————— *Horæ*

Memento, cita Mors venit aut Victoria læta.

Lat. HORACE.

“In one short hour comes either death or joyful victory.”—Spoken of a military life in which the suspense, however painful, is seldom protracted.

Hortus ficcus. Lat. Literally.—“A dry garden.” A collection of the leaves of different plants preserved in a dried state. “The *Hortus ficcus* of dissent,” BURKE. The opinions of Dissenters in all their varieties.

Hotel Dieu. Fr.—“The house of God.”—A common name in France for an hospital.

Huic

Huic maxime putamus malo fuisse nimiam opinionem ingenii atque virtutis. Lat. CORN. NEP. de Themistocle.—“What led in our opinion to his greatest misfortunes, was, that he entertained too high an opinion of his own valour and talents.”—It has occurred in every age, and in every department of life, that men of the greatest ability have sunk and failed merely from the over-rated opinion which they have held of their own qualifications.

Huic versatile ingenium sic pariter ad omnia fuit, ut natum ad id unum diceret, quodcunque ageret. Lat. LIVY.—“This man’s parts were so convertible to all uses, that you would pronounce him to be born for that, whatever he was doing.”—This is the character of the elder CATO.

Humani nihil alienum. Lat.—“Nothing is foreign to me, which relates to man.”—Motto of Earl TALBOT.

Humanum est errare. Lat.—“It is the lot of humanity to err.”—This phrase was happily seized by the poet, when he at the same time availed himself of the contrast.

“To err is human, to forgive divine.”

Ἕστερον προτερον. Gr. *Hysteron proteron*..—“The last put first.”—The positions or arguments inverted from their natural order: or, as we familiarly say, “The cart put before the horse.”

I

Ibidem.—*Ibid.* Lat.—In the same place.—A note of reference.

H

Ibit

5

Ibit eo quo vis, qui zonam perdidit. Lat. HORACE:
 “He will go where you will who has lost his
 purse.”—Poverty incites men to the most des-
 perate actions.

Id cinerem, aut Manes credis curare sepultos?
 Lat. VIRGIL:
 “Do you think that this can affect the shade or
 ashes of the buried dead?”—Do you suppose
 that mortal cares can disturb the tranquillity of
 the grave?

————— *Idem velle & idem nolle, ea demum firma
 amicitia est.* Lat. SALLUST.—“To wish for
 and reject things with similar feelings is the only
 foundation of friendship.”—True friendship can
 only spring from perfect sympathy.

————— *I demens! & sævas curre per Alpes
 Ut pueris placeas & declamatio fias.* Lat. JUV.
 “Go mad man! rush over the wildest Alps that
 you may please children, and be made the subject
 of declamation.” Go, desperate man, and encoun-
 ter the severest hazards, to be rewarded only by
 the most trivial consolations.

Id facere laus est quod decet, non quod licet. Lat. SE-
 NECA.—“The man is deserving of praise who
 considers not what he may do, but what it
 is becoming him to do.

*Id maximè quemque decet, quod est cujusque suum max-
 ime.* Lat. CICERO.—“That best becomes every
 man, which is more particularly his own,” or in
 other and coarser words, which he is *best at*.

Idoneus homo. Lat.—“A fit man.”—A man of
 known ability.

Idoneus

Idoneus quidem mea sententia, præsertim quum & ipse eum audiverit, & scribat de mortuo; ex quo nulla suspicio est amicitiae causa eum esse mentitum. Lat. CICERO.—“A competent person in my opinion (to write of the deceased) as he was accustomed often to hear him, and published his sentiments after the subject of them is no more: there is no reason therefore to suppose that his partiality has misled him from the truth.”

Ignavissimus quisque, & ut res docuit, in periculo non ausurus, nimii verbis linguâ feroces. Lat. TACITUS.—“Every recreant who proved his timidity in the hour of danger, was afterwards the most talkative and bold in his discourse.”—The greatest coward in the field is generally found to be the greatest boaster after the battle.

Ignoramus. Lat.—“We are ignorant.”—This is the term used when the grand jury, empaneled on the inquisition of criminal causes, reject the evidence as too weak to make good the presentment or indictment brought against a person, so as to bring him on his trial by a petty jury. This word, in that case, is endorsed on the back of the indictment, and all further proceedings against the party are stopped.—An *ignoramus* sometimes implies an uninformed blockhead.

Ignorantia facti excusat. Lat. Law Maxim.—“Ignorance of the fact excuses.”—As if an illiterate man seals a deed, which is read to him falsely, the same shall be void.

Ignorantia non excusat legem. Law Lat.—“The ignorance of the individual does not prevent the operation of the law.”—Every man in these kingdoms is subject to the penalty of laws which perhaps have never been duly promulgated.

IG——IL

Ignoscito sæpe alteri nunquam tibi. Lat.—Of the same purport with the following quotation.

Ignoscas aliis multa, nil tibi. Lat. AUSON.—“ You should forgive many things in others, but nothing in yourself.”

Ignotum per ignotius. Lat.—“ That which is unknown by something more unknown.”—He has explained the business *ignotum per ignotius*—he has offered as an illustration that which tends to involve the matter in deeper obscurity.

Il aboye tout le monde. Fr. Prov.—“ He snarls at every body.”

Il a de l'esprit comme quatre. Fr. Prov.—“ He has as much wit as four men.”—A vulgar mode of describing a superior genius.

Il a la mer à boire. Fr.—“ He has to drink up the sea.”—He has entered on a prodigious enterprise.

Il a le vin mauvais. Fr.—“ He is quarrelsome when in his cups.”

Il a semé des fleurs sur un terrain aride. Fr.—“ He has planted flowers on a barren soil.”—He has bestowed literary decoration on a work where the nature of the subject rendered it almost impossible.

Il conduit bien sa barque. French Proverb.—“ He steers his boat well.”—He knows how to make his way through the world.

Il coûte peu à amasser beaucoup de richesses, & beaucoup à en amasser peu. Fr.—“ It requires but little effort to amass a great deal of riches, but it requires much effort to collect a little.”—The man of property can easily enlarge his wealth; but the man who has nothing, is to maintain a hard struggle in his weak beginnings.—The first thousand, it has been elsewhere said, is more difficult of acquisition than the last million.

In

Il en est d'un homme qui aime, comme d'un moineau pris à la glu; plus il se débat, plus il s'embarrasse.

Fr.—“It is with a man in love, as with a sparrow caught in bird-lime; the more he strives, the more he is entangled.”

Il en fait ses choux gras. Fr. Prov.—“He thereby makes his cabbage fat.”—He feathers his nest by it. *vulgar in the extreme*

Il est comme l'oiseau sur la branche. Fr. Proverb.—“He is like the bird on the branch.”—His disposition is too wavering.

Il est plus aisé d'être sage pour les autres, que pour soi-même. Fr. ROCHEFOUCAULT.—“It is more easy to be wise for other persons than for ourselves.”—We can judge with more coolness where our own feelings are not immediately concerned.

Il est plus honteux de se défier de ses amis, que d'en être trompé. Fr.—“It is more disgraceful to suspect our friends, than to be deceived by them.”

Il faut attendre le boiteux. French Proverb.—“It is necessary to wait for the lame man.”—This news is doubtful, we must wait for the truth, which comes haltingly behind.

Il faut être réservé même avec son meilleur ami, lorsque cet ami témoigne trop de Curiosité pour pénétrer votre secret. Fr. La BRUYERE.—“It is prudent to be on the reserve, even with your best friend, when he shews himself over-anxious to develop your secret.”—In love affairs particularly, the confidence which you repose in your most intimate friend, is not wholly divested of danger.

Il faut des plus grands vertus pour soutenir la bonne fortune que la mauvaise. Fr.—“It requires a greater share of virtue to sustain a situation of prosperity, than to support one of adversity.”—Good fortune is apt to intoxicate the mind; which, on the contrary, is subdued and ameliorated in an adverse situation.

Iliacos intra muros peccatur & extra. Lat. HORACE.
“They sin both within and without the walls of Troy.”—There are faults to be found on both sides.

Ille dolet verè quæ sine teste dolet. LAT. MART.
“She grieves sincerely, who grieves unseen.”—Before company her grief may partake of affection.

Ille cruce sceleris pretium tulit, hic diadema. Lat. JUVENAL.—“One man meets an infamous punishment for that crime which confers a diadem upon another.”—One murderer for instance ascends a throne, whilst another mounts a scaffold.

*Ille fuit vitæ Mario modus, omnia passò
Quæ peior fortuna potest; omnibus usò
Quæ melior.* Lat. LUCAN.
“Such was the complexion of the life of Marius, that he had suffered the worst inflictions of Fortune, and enjoyed her choicest blessings.”—He had led that life of vicissitude which alone can prepare a man equally to meet prosperity or adversity.

*Ille igitur nunquam direxit brachia contra
Torrentem, nec civis erat qui libera posset
Verba animi proferre & vitam impendere vero.* Lat. JUVENAL.
“He never was that citizen who would attempt to swim against the torrent, who would freely deliver his opinion and devote his life for the truth.”—This is an admirable description, though in negative terms, of the qualities of a good patriot.

—*Ille potens sui
Lætusque degit, cui in diem
Dixisse VIXI; cras vel atrâ
Nube polum pater occupato
Vel sole puro non tamen irritum
Quodcunque retro est efficiet.*

Lat. HORACE.

“That man lives happy and in command of himself, who from day to day can say *I have lived*. Whether clouds obscure, or the sun illumine the following day, that which is past is beyond recal.”—That man who has lived for beneficent purposes, and laid up a store of good actions, has little to fear from any change, whilst “all is peace within.”

*Illi mors gravis incubat, qui notus nimis omnibus,
ignotus moritur sibi.* Lat. SENECA.—“Death must press heavily on that man, who being but too well known to others dies at last in ignorance of himself.”—The blackest horrors belong to him who has passed a life of unreflecting wickedness.

Illæso lumine solem. Lat.—“With sight unhurt to view the sun.”—This is the quality ascribed to the eagle.—It has been assumed as his motto by Lord LOUGHBOROUGH.

*Illud amicitiae sanctum ac venerabile nomen
Nunc tibi pro vili sub pedibusq. jacet.*

Lat. OVID.

“The sacred and venerable name of friendship is now by you trodden upon and despised.”—You have perfidiously burst those bonds of friendship by which we were united.

Il n'a pas inventé la poudre. Fr. Prov.—“He was not the inventor of gun-powder.”—He is no conjurer.

- Il n'appartient qu'aux grands hommes d'avoir des grands défauts.* Fr. ROCHEFOUCAULT.—“It belongs only to great men to possess great defects.”—Such defects are palliated at least, where great qualities can be pleaded as a set-off.
- Il n'a ni bouche ni éperon.* Fr. Prov.—“He has neither mouth nor spur.”—He has neither wit nor courage.
- Il n'est fauce que d'appétit.* Fr. Prov.—“Hunger is the best fauce.”
- Il ne sait sur quel pied danser.* Fr. Prov.—“He knows not on which leg to dance.”—He is at his wit's ends.
- Il n'y a point au monde un si pénible métier que celui de se faire un grand nom ; la vie s'achève que l'on a, à peine ébauché son ouvrage.* Fr. LA BRUYÈRE.—“There is not in the world so difficult an employ as that of getting a great name.—Life is closed, when the task has scarcely been begun.”
- Il n'y a point de gens, qui sont plus méprisés, que les petits beaux esprits, & les grands sans probité.* Fr. MONTESQUIEU.—“There is no description of men so much despised, as your minor wits, and men of rank without probity.”
- Il sent le fagot.* Fr. Prov.—“He smells of the faggot”—which is to burn him as an heretic.
- Il volto sciolto, gli pensieri stretti.* Ital. Prov.—“The countenance open, but the thought strictly confined.”—This is the difficult maxim so strongly recommended by Lord CHESTERFIELD. It is certain that the man who can assume an apparent frankness, and keep his opinion at the same time in sullen reserve, is fit for a politician,—or any thing else.
- Il y a anguille sous roche.* Fr. Pro.—“There is an eel under the rock.”—There is a mystery in the affair.

Il y a bien des gens qu'on estime, parcequ'on ne les connoit point. Fr.—“ There are many persons who are esteemed only because they are not known.” There are many who mask their real dispositions so successfully as to be esteemed for qualities which they never possessed.

Il y a des gens à qui la vertu sied presque aussi mal que le vice. Fr. BOUHOURS.—“ There are some persons on whom virtue sits almost as ungraciously as vice.”—There are those who detract from the intrinsic dignity of virtue, by their affectation of arrogance or austerity.

Il y a des gens dégoutans avec du mérite & d'autres qui plaisent avec des défauts. Fr. “ There are people of merit who are disgusting, and there are others who please with all their defects.”—So much depends upon manner, suavity, and conciliation.

Il y a encore de quoi glaner. Fr. Prov.—“ There is something yet to be gleaned.”—The subject is not wholly exhausted.

Imitatores! servum pecus. Lat. HORACE.—“ Ye imitators! a vile herd.”—Addressed to servile copyists, who shew at once their meanness and their weakness by living on the borrowed spoils of others.

Imperat aut servit collecta pecunia cuique. Lat. HORACE.—“ Riches either serve or govern the possessor.”—They are advantageous or hurtful according to the uses to which they are turned.

Imperium facile iis artibus retinetur quibus initio partum est. Lat. SALLUST.—“ Power is easily retained by those means by which it was acquired.”—It is generally gained by conciliation, and kept whilst that is continued. It is lost by oppression and intolerance.

I M———I M

Imperium flagitio acquisitum, nemo unquam bonis artibus exercuit. Lat. TACITUS.—“The power which was acquired by guilt has never been directed to any good end, or any useful purpose.”—When command is obtained by crime, the power which is usurped is most generally abused.

Imperium in imperio. Lat.—“A government existing in another government.”—An establishment existing under, but wholly independent of a superior establishment. An arrangement where the clashing interests must inevitably lead to confusion. *The clergy in France before the Revolution.*

Impotentia excusat Legem. Lat. Law Max.—“Impotency does away the Law.”—This maxim relates to the infirmity of certain persons whom the law excuses from doing certain acts, as men in prison, idiots and lunatics, persons blind and dumb, &c.

Improbe amor, quid non mortalia pectora cogis? Lat. VIRGIL.—“Oh, wretched love! to what do you not impel the human breast?”—To what excesses do you not drive that heart, of which you have once taken the possession.

Improbè Neptunum accusat, qui naufragium iterum facit. Lat. Prov.—“The man improperly blames the sea who is a second time shipwrecked.”—He should have learned prudence from his first misfortune.

Improbis aliena virtus semper formidolosa est. Lat. SALLUST.—“To the wicked the virtue of other men is ever formidable.”—They dread that which lowers them by comparison, and hate the excellence to which they cannot aspire.

Impromptu.—“In readiness.”—A witticism made out of hand.

In

I N ——— I N

*In amore hæc omnia insunt vitia; injuriæ
Suspiciones, inimicitia, induciæ.*

Bellum, pax rursus. Lat. TERENCE.

“In love there are all those evils,—wrongs, suspicions, enmities, treaties, and alternate war and peace.”

In causâ facili, cuius licet esse disertis.

Lat. OVID.

“In an easy cause, any man may be eloquent.”

—The most indifferent orator may assume a triumphant air when he occupies “the vantage ground.”

——— *Incedimus per ignes*

Suppositos cineri doloso.

Lat. HORACE.

“We tread on fires which are merely covered by deceitful ashes.”—We have subdued the obvious peril, but not the lurking danger.

Incidit in Scyllam qui vult vitare Charybdim. Lat.

Prov.—“He falls into *Scylla* in struggling to escape *Charybdis*.”—The one was a rock and the other a whirlpool in the sea which divides Italy from Sicily.—When endeavouring to avoid one danger or mistake, we too frequently fall into another.

In cælo quies. Lat.—“There is rest in heaven.”—

A motto usually found on funeral escutcheons, commonly called hatchments.

In commendam.—This phrase of modern Latin is used to denote a person “commended” or recommended to the care of a living whilst the church is vacant. It is used by a fiction to permit a bishop to retain the profits of a living within his own diocese.

In curiâ. Lat.—“In the court.”

Inde iræ. Lat.—“Hence proceed those resentments.”

Index

Index expurgatorius. Lat.—“A purging or purifying index.”—A list formerly published under the authority of the Roman Pontiffs, specifying the books which ought *not* to be read. This was continued until it was found, that the wayward wishes of those who could read, were almost uniformly directed to the treatises thus forbidden.

Indignante invidiâ florebit justus. Lat.—“The just man will flourish in despite of envy.”—Motto of Ir. E. GLENDORE.

Indocti discant, ament meminisse periti. Lat.—“Let the unskilful learn, and let the learned improve their recollection.”—This is a motto frequently prefixed to works of a general and useful tendency.

Inerat Vitellio simplicitas ac liberalitas, quæ, nisi adsit modus, in exitium vertuntur. Lat. TACITUS.—“There was in *Vitellius* a simplicity and a liberality, qualities, which unless taken in the degree, are generally ruinous to the possessor.”—There are virtues the most amiable in private life, which exercised by a public man, beyond their due bounds, will ever be found dangerous in the extreme.

In esse. Lat.—“In being.”

Inest sua gratia parvis. Lat.—“Even little things have their peculiar grace.”

In ferrum pro libertate ruebant. Lat.—“For freedom they rushed upon the sword.”—Motto of Earl LEICESTER.

Infinite est velocitas temporis quæ magis apparet respicientibus. Lat. SENECA.—“The swiftness of time is infinite, as is most evident to those who look back.”—It is only by a retrospect to the days which have passed and been mis-spent, that we can discern and regret the velocity with which they have escaped us.

In

I N ——— I N

In flagranti delicto. Lat.—“In the apparent guilt.”
—Taken in the very commission of the crime.

In foro conscientiae. Lat.—“Before the tribunal of conscience.”—In a man’s own conviction of what is equitable.

Ingens telum necessitas. Lat. SENECA.—“Necessity is a powerful weapon.”—To provoke a needy man is to encounter with desperation.

Ingenium res adversæ nudare splent, celare secundæ. Lat. HOR.—“In adversity those talents are called forth, which are concealed by prosperity.”

——— *Ingenuas didicisse fideliter artes*
Emollit mores, nec sinit esse feros. Lat. OVID.
“To have studied carefully the liberal arts is the surest mode of refining the grossness, and subduing the harshness of the human mind.”

Ingratum si dixeris omnia dicis. Lat.—“If you pronounce a man ungrateful, you say all that can be urged against him.”—Ingratitude is the Aaron’s rod, which swallows up and comprizes in itself all the lesser vices.

Ingratus unus miseris omnibus nocet. Lat. SYRUS.
—“One ungrateful man does an injury to all who are wretched.”—He by his baseness has perhaps steeled the heart which might otherwise have relieved their distresses.

In hoc signo vinces. Lat.—“In this sign thou shalt conquer.”—This was the motto assumed by the Emperor CONSTANTINE after having seen a Cross in the air which he considered as the preface of victory. Motto of Lord ANNALY and of the Ir. Earl of ARRAN.

In hoc signo spes mea. Lat.—“In this sign is my hope.”—Motto of the Ir. Viscount TAAFFE.

Iniqua

I N ——— I N

Iniqua nunquam regna perpetua manent. Lat. SENECA.—“ Authority founded on, or maintained by injustice, is never of long duration.”

Iniquissimam pacem justissimo bello antefero. Lat.—“ I prefer the most unjust peace to the justest war.”—The horrors of war are so numerous and so afflicting, that peace should, at all times, be purchased at any price, short of national dishonour.

Initia magistratuum nostrorum meliora ferme, finis inclinât. Lat. TACITUS.—“ The discharge of our public offices is generally more exemplary in their commencement; its vigour declines towards the conclusion.”—When men first enter into office they are alert and punctual, but towards the close of their functions they become relaxed and indifferent.—Our proverb of “ New brooms,” gives of this an apt, though an homely illustration.

In medias res. Lat. HORACE.—“ Into the midst of things.”—Spoken generally of an author who rushes abruptly and without preparation into his subject.

In nova fert animus. Lat.—“ My mind leads me to discuss new topics.”—This is an hemistich: the following is the complete line.

In nova fert animus mutatas dicere formas. Lat. OVID.—“ I am inclined to speak of bodies changed into new forms.”—I am now to dwell on transformations or changes of a most singular nature.

Innuendo. Lat. Law Term.—“ By signifying.”—Thereby intimating.—A word much used in declarations of slander and libel to ascertain a person or thing which was previously named.

In

I N ——— I N

In nullum avarus bonus est, in se pessimus. Lat. Prov.
—“The avaricious man is kind to no person,
but he is most unkind to himself.”

In nullum reipublicæ usum ambitiosâ loquelâ inclavit.
Lat. TACITUS.—“He became celebrated for
an affected and ambitious verbosity, attended
with no advantage whatever to the state.”

In omnibus fere minori ætati succurritur. Lat. Law
Maxim.—“In all cases relief is afforded to
“persons under age.”—The law is so careful
of persons of this description, that it will not
suffer them to alienate, sell, or bind themselves
by deed, unless it be for eating, drinking,
schooling, physic, or such other matters as are
absolutely necessary.

*In omnibus quidem maximè tamen in Jure, Æquitas
est.* Lat. Law Maxim.—“In all things, but
particularly in the law, there is equity.”—
Equity is said to be a corrective of the law,
where the latter is deficient on account of its
generality.

Inopem copia fecit. Lat.—“His plenty made him
poor.”—His copiousness of ideas retarded and
embarrassed his language.

In pace leones, in prælio cervi.—“In peace they are
lions, in the battle deer.”—They are blusterers
and cowards.

In perpetuam rei memoriam. Lat.—“To perpetuate
the memory of the thing.”—An inscription ge-
nerally found upon pillars, &c. raised to com-
memorate any particular incident.

In pertusum ingerimus dicta dolium. Lat. PLAUTUS.
—“We fling our sayings into a cask bored
through.”—Our advice is wholly thrown away
in that quarter.

In petto. Ital.—“Kept back.”—Held in reserve.

In

I N ——— I N

In propria personâ. Lat.—“In his own person.”—
In personal attendance.

In puris naturalibus. Lat.—“In a purely natural state.”—i. e. Stark naked.

Inquinat egregios adjuncta superbia mores. Latin.
CLAUDIAN.—“The best manners are stained by the addition of pride.”—Even virtue itself is disgusting in a severe and haughty garb.

Insanire paret certo ratione modoque. Lat. HORACE.
—“He appears to be mad according to a certain mode and manner.”—He has much method in his madness.

Insanus omnis furere credit cæteros. Lat. Prov.—
“Every madman thinks that all the rest of the world is mad.”

In se magna ruunt. Lat. LUCAN.—“Great things are apt to rush against each other.”—Two great powers are naturally inclined to jealousy, and from thence to hostility.

Insita hominibus natura violentiæ resistere. Lat. TACITUS.—“To resist violence is implanted in the nature of man.”—The most degraded people will be aroused to action, when oppression has reached to a certain degree.

In te Domine speravi. Lat.—“In thee, O Lord, have I put my trust.”—Motto of the Sc. Earl of STRATHMORE.

Integer vitæ scelerisque purus

Non eget Mauri jaculis nec arcu. Lat. HORACE.
—“The man who is pure of life, and unconscious of guilt, wants not the aid of Moorish bows and darts.”—In most situations of life, the consciousness of innocence is our best shield and our firmest security.

Integra mens augustissima possessio. Lat.—“A mind fraught with integrity is the most august possession.”—Motto of the Irish Lord BLAYNEY.

In

I N ——— I N

In tenui labor, sed tenuis non gloria. Lat. VIRG.—

“The labour was bestowed on a small object, but the fame of the achievement was not the less.”—To do little things well, is in some cases highly honourable.

Inter arma leges silent. Lat.—“The laws are silent in the midst of arms.”—During the violence of hostility but little attention is paid to the precepts of justice.

Interdum lacrymæ pondera vocis habent. Lat. OVID.

“Tears are sometimes equal in weight to words.”—The poet might have said that they are in general of more effect.

Interdum populus rectè videt. Lat.—“The people sometimes see aright.”—They are occasionally deceived and misled; but they as often can judge, and with sound discretion.

Inter nos. Lat.—“Between ourselves.”

In terrorem. Lat.—“In terror.”—As a warning.

Intra fortunam quisque debet manere suam.

Lat. OVID.

“Every man should confine himself within the bounds of his own fortune.”

In transitu. Lat.—“On the passage.”—Goods *in transitu* are goods consigned by one person to another, and which have not yet reached the consignee.

In turbas & discordias pessimo cuique plurima vis: pax & quies bonis artibus indigent. Lat. TACITUS.—“In seasons of tumult and discord, bad men have most power; genius and goodness are only fostered by repose.”—In times of revolution and disorder the dregs are forced upward, and talent and virtue are depressed.—This however is only for a season, and that which is the scum will soon become the sediment.

I N ——— I N

Intus & in cute novi hominem. Lat. PERSIUS.—“ I know the man internally and externally.”—I have a thorough knowledge of his character.

In utroque fidelis. Lat.—“ Faithful in both.”—The motto of the Sc. Visc. FALKLAND.

Invidia Siculi non invenere tyranni

Tormentum majus.

Lat. JUVENAL.

“ The Sicilian tyrants never devised a greater punishment than envy.”—The bull of *Perillus*, or the dungeon of *Dionysus*, the author means to say, were comparatively slight inflictions.

Invidus alterius macrescit rebus opimis. Lat. HOR.

“ The envious man grows lean at the success of his neighbour.”—Nothing can exceed the pining of envy, under the supposition that a rival may possibly succeed.

In vino veritas. Lat.—“ There is truth in wine.”—It extracts secrets from the reserved, and puts the habitual liar off his guard.

Invisa potentia, atq. miseranda vita eorum, qui se metui quam amari malunt. Lat. CORN. NEP.—

“ The power is hateful, and the life is miserable of those, who wish to be feared rather than beloved.”—Every government must be odious which takes for its basis the terrors instead of the good wishes of the people.

Invitat culpam qui peccatum præterit. Lat.—“ He who overlooks one crime invites the commission of another.”

Invitum sequitur honor. Lat.—“ Honour follows him against his inclination.”—Motto of the Ir. Marquis of DONEGALL.

Invita Minervâ. Lat.—“ *Minerva* (the goddess of wisdom) being unwilling.”—The work was brought forth, *invita Minerva*, without any aid from genius and from taste.

I N ——— I T

In vitium ducet culpæ fuga. Lat. HORACE.—“The avoiding of one fault sometimes leads into another.”—Thus a writer, in avoiding dull prolixity, often flies into the opposite extreme of obscure brevity.

Ipse dixit. Lat.—“He said it himself.”—On his *ipse dixit*—on his sole assertion.

Ipso facto. Lat.—“In the fact itself.”—By the fact when it shall appear.

Ipso jure. Lat.—“By the law itself.”—By the law when it shall be pronounced.

Ira furor brevis est. Lat. HORACE.—“Anger is a short madness.”—All the mischiefs of madness may be produced by a momentary passion.

Iram qui vincit hostem superat maximum. Lat.—“He who subdues his anger conquers his greatest enemy.”

———*Ira quæ tegitur nocet ;
Professa perdunt odia vindictæ locum.*

Lat. SENECA.

“Concealed resentment alone is dangerous.—Hatred, when declared, loses its opportunity of revenge.”

Is maximè divitiis utitur, qui minimè divitiis indiget.

Lat. SENECA.—“He makes the best use of riches, who has the smallest share of personal wants.”—By his self-denial, he has a larger disposable share to relieve the distresses of others.

Ita comparatam esse naturam omnium, aliena ut melius videant & disjudent, quam sua. Lat. TERENCE.

—“The nature of all men is so formed, that they see and discriminate in the affairs of others better than in their own.”—In the latter instance we are blinded by our feelings and prejudices:—in the former there is nothing to impede our natural perspicacity.

I T ——— J A

Ita finitima sunt falsa veris, ut in præcipitem locum non debeat se sapiens committere. Lat. CICERO.

—"Falshood borders often so nearly on the truth, that a wise man should not trust himself on the precipice."—He should be cautious of being deceived by appearances.

Ita me Dii ament ast ubi sim nescio. Lat. TERENCE.

"As God shall judge me I know not where I am."—I am so confounded that I know not what to do or say.

J.

Facta est alea. Lat.—"The die is cast."—I have put every thing to venture, and I now must stand the hazard. *Le sort en est jeté.*

Jactitatio. Lat.—"A boasting."—Jactitation of marriage is cognizable in the ecclesiastical court.

J'ai bonne cause. Fr.—"I have a good cause."—Motto of the Marquis of BATH.

J'ai eu toujours pour principe de ne faire jamais par autrui, ce que je pouvois faire par moi-même. Fr. MONTESQUIEU.—"I have ever held it as a maxim, never to do that through another, which it was possible for me to execute myself."—It is unnecessary to comment on this excellent principle, further than by remarking, how many men are ruined merely by their indolence in delegating to others the management of their affairs.

Jamais arrière. Fr.—"Never behind."—Motto of the Sc. Earl of SELKIRK.

*Jamque opus exegi quod nec Jovis ira nec ignes
Nec poterit ferrum, nec edax abolere vetustas.*

Lat. OVID.

"I have now completed a work which neither the wrath of Jove, nor fire, nor the sword, nor the corroding tooth of time shall be able to destroy."—This triumphant boast of the poet

J E ——— J O

with respect to his own productions, has certainly been realised. But at present this passage, as well as the *Exegi monumentum*, &c. of HORACE, are chiefly used in an ironical sense, and for the purpose of holding some proud boaster up to ridicule.

Jejunus raro stomachus vulgaria temnit. Lat. HORACE.—“The hungry stomach seldom despises vulgar fare.”—Or, as it may be differently translated, “The stomach which is seldom hungry, holds vulgar fare in contempt.”

Je le tiens. Fr.—“I hold it.”—Motto of Lord AUDLEY.

Je ne cherche qu'un. Fr.—“I seek but for one.”—Motto of the Earl of NORTHAMPTON.

Je n'oublierai jamais. Fr.—“I shall never forget.”—The motto of the Earl of BRISTOL.

Je pense. Fr.—“I think.”—Motto of the Sc. Earl of WEMYSS.

Je suis prêt. Fr.—“I am ready.”—Motto of the Ir. Earl of FARNHAM.

Jeu de main, jeu de vilain. Fr.—“Practical tricks belong only to the lowest classes.”—No gentleman should deal in bear's play. *low jokes occasion high words*

Jeu de mots. Fr.—“A play on words.” *a pun*

Jeu d'esprit. Fr.—“A play of wit.”—A witticism.

Jeu de théâtre. Fr.—“Stage trick, attitude,” &c.

Jeune on conserve pour la vieillesse : vieux on épargne pour la mort. Fr. La BRUYERE.—“When young, men lay up for old age; when aged, they hoard for death.”—It is in the nature of parsimony to confirm itself and to increase.

Joco di mano, joco villano. Prov. Ital.—This is precisely in its meaning similar to the French proverb quoted above.—“*Jeu de main*,” &c.

J O ——— J U

Jour de ma vie. Fr.—“The day of my life.”—
Motto of Earl DELAWAR.

Jucunda atque idonea dicere vitæ. Lat. HORACE.
“To describe whatever is pleasant and proper
in life.”—This line well describes the duty of
the didactic poet.

Jucundi acti labores. Lat. CICERO.—“The labours
and difficulties through which we have passed
are pleasing to the recollection.”

Jucundum & carum sterilis facit uxor amicum. Lat.
JUVENAL.—“A barren wife will always pro-
duce a pleasant and engaging friend.”—This is
spoken in derision of the will-hunters; a race
every where common and despicable; and who
pay their court more assiduously, where there is
no expectation of an heir.

Judex damnatur cum nocens absolvitur. Lat.—“The
Judge is found guilty when a criminal is ac-
quitted.”—This is to be understood as applying
only where prejudice or corruption has dictated
the sentence.

Judicium Dei. Lat.—“The judgment of God.”—
This was the name given by our ancestors to
the *ordeal*, i. e. walking blindfold over red-hot
plough-shares, &c. which has been long since
disused.

Judicium parium, aut leges terræ. Lat.—“The
judgment of our peers, or the law of the land.”
It is only by these, according to *magna charta*,
that an Englishman can be condemned. This
quotation from the Great Charter was adopted
as his motto by the first Lord CAMDEN.

Jugulare mortuos. Lat.—“To stab the dead.”—
To exercise superfluous cruelty.

Jure humano. Lat.—“By human law.”—By that
law which is founded on the assent of men. It
is generally used in opposition to the following:

Jure

J U ——— J U

Jure divino. Lat.—“By divine law.”—This is the tenure by which, according to the high flying theories, the Kings of Great-Britain hold their crowns without any reference to the will of the people.

Jus civile. Lat.—“The civil law.”—The law of many European nations, and of some of our courts, particularly the Ecclesiastical, founded on the Code of JUSTINIAN.

Jus gentium. Lat.—“The law of nations.”

Jus sanguinis quod in legitimis successionibus spectatur, ipso nativitatis tempore quæsitum est. Lat. Law Maxim.—“The right of blood, which is regarded in all lawful inheritances, is found in the very time of nativity.”—It is the *Jus primogenituræ*, or right of eldership, that is principally respected, the maxim being, that the next of worthiest blood shall always inherit.

Jus summum sæpe summa est malitia. Lat.—“Law enforced to strictness sometimes becomes the severest injustice.”

Justitiæ soror fides. Lat.—“Faith is the sister of Justice.”—Motto of Lord THURLOW.

*Justum & tenacem propositi virum
Non civium ardor prava jubentium,
Non vultus instantis tyranni,
Mente quatit solidâ.*

Lat. HORACE.

“The man who is just and firm to his purpose will not be shaken from his fixed resolution, either by the mis-directing ardor of his fellow-citizens, or by the threats of an imperious tyrant.”—This passage is often and properly quoted. It offers the finest picture of a statesman whose calmness and perseverance can equally resist the excesses of popular tumult, and the menaces of an arbitrary sovereign.

J U ——— L A

Justus propositi tenax. Lat.—“The just man is steady to his purpose.”—The motto of Lord CHEDWORTH.

Juvenile vitium regere non posse impetum. Lat. SENECA.—“It is the fault of youth that it cannot govern its own violence.”—It either knows not, or will not consider where the danger lies.

L.

La beauté de l'Esprit donne de l'admiration, celle de l'âme donne de l'estime, & celle du corps de l'amour. Fr.—“The charms of wit excite admiration, those of the heart impress esteem, and those of the body provoke to love.”

Labitur & labetur omne volubilis ævum. Lat. HORACE.—“The stream still flows, and will continue to flow for every age.”

La bonne fortune, & la mauvaise sont nécessaires à l'homme, pour le rendre habile. Fr.—“Good and bad fortune are necessary to a man, in order to make him adroit and capable.”—Few men are equal to the emergencies of life who have not experienced some of its vicissitudes.

Labor ipse voluptas. Lat.—“The labor itself is a pleasure.”—Motto of Lord KING.

Labor omnia vincit. Lat.—“Labor conquers every thing.”—There are few difficulties which will not yield to perseverance.

Laborum dulce lenimen. Lat. HOR.—“The sweet solace of our labours.”—The appellation is given by the poet to his favourite study.

La confiance fournit plus à la conversation que l'esprit. FR. ROCHEFOUCAULT.—“Confidence is, in general, found to furnish more to conversation than wit or talent.”

La

La cour ne rend pas content ; mais elle empêche qu'on ne le soit ailleurs. Fr. La BRUYERE.—“ The court does not make a man happy ; but its habits prevent a man from enjoying happiness elsewhere.”—He who has long been busied in ambitious pursuits, can find little pleasure in quiet and retirement.

La crierie ordinaire fait qu'on s'y accoutume, & que chacun la méprise. Fr.—“ A clamorous abuse too often repeated, becomes so familiar to the ear as to lose its effect.”—If you scold your servant inordinately for not rinsing a glass, he will scarcely feel your rebuke when you charge him with a robbery.

*La docte antiquité fut toujours vénérable
Je ne la trouve pas, cependant adorable.*

Fr. BOILEAU.

“ To the learning of antiquity I pay all due respect and veneration, but I do not therefore hold it as sacred.”—Some deference is due to that which the lapse of time has rendered venerable, but a gem dug from a *modern* is equally valuable with one which is taken from an *ancient* mine.

La faim chasse le loup du bois. Fr. Prov.—“ Famine drives the wolf from the wood.”—According to the English proverb—Hunger breaks through stone walls.

La faveur met l'homme au dessus de ses égaux, & sa chute au dessous. Fr. La BRUYERE.—“ Favour places a man above his equals, and his fall or disgrace beneath them.”

L'Affaire s'achemine. Fr.—“ The business is going forward.”

La grande sagesse de l'homme consiste à connoître ses folies. Fr.—“ The great wisdom of man consists in the knowledge of his follies.”—To be

Lasciate ogni speranza voi ch'entrate. ^{convinced} Dante.
an inscription on the gates of Hell, and may be applied to a prison for debtors &c.

convinced of our false steps is in some degree an advance towards wisdom.

La libéralité consiste moins à donner beaucoup, qu'à donner à propos. Fr. La BRUYERE.—“Liberality does not consist so much in giving a great deal, as in giving seasonably.”

La maladie sans maladie. Fr.—“The disease without a disease.”—The hypochondriac distemper.

La marque d'un mérite extraordinaire, c'est de voir que ceux qui l'envient le plus, sont contraints de le louer. Fr.—“The proof of extraordinary merit is to see that it extorts praise, even from those with whom it is an object of envy.”

L'âme n'a point de secret que la conduite ne révèle. Chin. Prov.—“The soul has no secret which the conduct does not reveal.”—The most practiced hypocrite cannot at all times conceal his secret feelings.

La moquerie est souvent une indigence d'esprit. Fr. La BRUYERE.—“Jesting, in some cases, only proves a want of understanding.”

La mort est plus aisée à supporter sans y penser, que la pensée de la mort sans péril. Fr. PASCAL.—“Death is itself more easy when it comes without previous reflection, than the thought of death even without the danger.”

L'Amour de la justice n'est en la plupart des hommes, que la crainte de souffrir l'injustice. Fr. ROCHE-FOUCAULT.—“The love of justice is in most men nothing more than the fear of suffering injustice.”—Our anxiety on this subject may be traced to a motive of selfishness.

*L'Amour soumet la terre, assujettit les cieux,
Les rois sont à ses pieds—il gouverne les dieux.*

Fr. CORNEILLE.

“Love rules o'er the earth and controuls the heavens—kings are at his feet, and gods are his subjects.”

L A ——— L A

subjects."—This extravagant flight, as it may be supposed, is seldom quoted but in the way or ridicule.

Language des halles. Fr.—“The language of the markets.”—Billingsgate.

La parfaite valeur est de faire sans témoins ce qu'on seroit capable de faire devant tout le monde. Fr.—“True courage is shewn by doing without witnesses, that which a man is capable of doing in the face of the world.”—In the former case it is certain that ostentation has no share in the effort.

La Patience est amère, mais son fruit est doux. Fr. J. J. ROUSSEAU.—“Patience is bitter, but its fruit is sweet.”—Men are generally meliorated by suffering.

La Patience est le remède le plus sûr contre les calomnies : le tems tôt ou tard découvre la vérité. Fr.—“Patience is the surest antidote against calumny. Time, sooner or later, will discover the truth.”

La Philosophie, qui nous promet de nous rendre heureux, nous trompe. Fr.—“Philosophy which promises to render us happy, deceives us.”

La plupart des hommes n'ont pas le courage de corriger les autres, parcequ'ils n'ont pas le courage de souffrir qu'on les corrige. Fr.—“The generality of mankind have not sufficient courage to correct others, because they themselves are wanting in fortitude to suffer correction.”—An adviser should not only have wisdom to admonish, but be also fortified in conscious innocence to bear the retort which his advice may possibly provoke.

Lapsus linguæ. Lat.—“A slip of the tongue.”

L'argent est un bon serviteur & un méchant maître. Fr. BOUHOURS.—“Money is a good servant, but

but a bad master.”—It is useful when well employed—it is mischievous when men devote themselves wholly to its acquisition.

L'Art de vaincre est celui de mépriser la mort. Fr. M. de SIVRY.—“The art of conquering is that of despising death.”—This stern maxim, so worthy the old republic of *Rome*, had its origin previous to the establishment of the new republic of France. It has been however evidently in the contemplation of the new republicans.

Le silence est la vertu de ceux qui ne sont pas sages. Fr. BOUHOURS.—“Silence is the virtue, or the best quality of the foolish.”—If it does not remove, it at least conceals their deficiency.

Lateat scintillula forsan. Lat.—“A small spark may lurk unseen.”—This hemistich, alluding to the vital spark, is very happily adopted as the motto of the Humane Society.

Latet anguis in herbâ. Lat.—“There is a snake concealed in the grass.”—There is a lurking danger before you, which you do not immediately perceive.

Latitat. Law. Lat.—“He lurks.”—A writ of summons issuing from the King’s Bench, which by a fiction states the defendant to be in a state of concealment.

Laudari a viro laudato. Lat.—“To be praised by a man, himself deserving of praise.”—This is certainly the most valuable species of commendation.

Laudato ingentia rura—exiguum colito. Lat. HORACE.—“Bestow your praise upon large domains, but your preference on a small estate.”—The latter, to a contented mind, is likely to produce the greater share of happiness.

L A ——— L E

Laudator temporis acti. Lat. HOR.—“A praiser of the times which are past.”—An old man who commends nothing but what he has seen in his early days.

Laus Deo. Lat.—“Praise be to God.”—Motto of Sc. Viscount ARBUTHNOT.

La vertu n'iroit pas si loin, si la vanité ne lui tenoit compagnie. Fr. ROCHEFOUCAULT.—“Virtue would not go so far, if vanity did not bear it company.”—We are forwarded in our best actions by a secret wish to gain the good opinion of others.

Le beau monde. Fr.—“The gay or fashionable world.”

Le bien ne se fait jamais mieux, que lors qu'il s'opère lentement. Fr. DE MOY.—“Good is never effected more happily than when it is produced slowly.”—Sudden revolutions either in the affairs of Empires or of individuals, are seldom productive of beneficial consequences.

Le bonheur ou le malheur des hommes ne dépend pas moins de leur humeur que de la fortune. Fr. ROCHEFOUCAULT.—“The good or bad fortune of men depends as much on their own disposition, as on chance.”

Le bonheur ou le malheur vont d'ordinaire à ceux qui ont le plus de l'un ou de l'autre. Fr. ROCHEFOUCAULT.—“Good and bad fortune are found severally to visit those who have the most of the one or the other.”—The prosperous man has in general nothing but lucky additions; whilst those in adversity, find only new visitations of misfortune.

Le bon temps viendra. Fr.—“The good time will come.”—Motto of Earl HARCOURT.

Le

L E ——— L E

Le bonheur de l'homme en cette vie ne consiste pas à être sans passions : il consiste à en être le maître.

Fr.—“The happiness of man in this life does not consist in the absence, but in the mastery of our passions.”

Le cœur d'une femme est un vrai miroir qui reçoit toutes sortes d'objets sans s'attacher à pas un. Fr.

“The heart of a woman is a real mirror, which reflects every object without attaching itself to any.”—This image conveys a strong, though we must hope not always, a just reflection on the caprice and mutability of the fairer sex.

Le dessous de cartes. Fr.—“The lower side of the cards.”—*Il est au dessous des cartes*—he sees the faces of the cards.—He is in the secret.

Le diable est aux vaches. Fr.—“The devil is in the cows.”—There is the devil to pay.

Legis constructio non facit injuriam. Lat. Law Max.

“The interpretative construction of the law shall wrong no person.”—If a person, for instance, grants away all his goods and chattels, those of which he is possessed as an executor shall not pass, for that would be a wrong to the estate of the testator.

Le grand œuvre. Fr.—“The great work.”—That is, the philosopher's stone.

Le jeu est le fils d'avarice, & le père du désespoir.

Fr. Prov.—“Gaming is the son of avarice, and the father of despair.”

Le jeu n'en vaut pas la chandelle. Fr. Prov.—“The game is not worth the candles.”—The object which you aim at is not worthy of your expence or labour.

LE———LE

Le mérite est souvent un obstacle à la fortune, & la raison de cela c'est qu'il produit toujours deux mauvais effets, l'envie & la crainte. Fr.—

“ Merit is often an obstacle to success, and the reason is, that it ever produces two bad effects, envy and fear ;”—envy from those who cannot reach the same effort, and fear from those whom it may possibly supplant.

Le mieux est l'ennemi du bien. Fr.—“ The best, is the enemy of well.”—We lose our present advantages, in seeking after those which are unattainable.

Le moineau en la main vaut mieux que l'oie qui vole. Fr. Proverb.—“ A sparrow in the hand is better than a goose on the wing.”—A bird in the hand, &c.

Le monde est le livre des femmes. Fr. ROUSSEAU.—“ The world is the book of women.”—They generally profit more from observation than from reading.

Le mot d'énigme. Fr.—“ The word of the enigma.”—The key of the mystery.

Le moyen le plus sûr de se consoler de tout ce qui peut arriver, c'est d'attendre toujours au pire. Fr.—“ The most certain consolation against all that can happen, is always to expect the worst.”—Those whose hopes are too much buoyed up, have always to meet the severest mortification.

L'empire des lettres. Fr.—“ The republic of letters.”

Leniter, ex merito quidquid patiare ferendum est, Quæ venit indignè pœna dolenda venit. Lat. OVID.—“ That which is deservedly suffered may be borne with calmness, but when the pain is unmerited, the grief is resistless.”—The poet is justifying his own strong feelings on having been banished, as he states, without having deserved that punishment.

L'ennui

L E ——— L E

L'ennui du beau amène le goût du singulier. Fr. Prov.

—"A disgust of that which is proper, leads to a taste for singularity."—Men who are tired of conforming to established modes and habits, take up new ones of their own, and since they cannot otherwise distinguish themselves, claim a notice from their affected peculiarities.

Leonina societas. Lat.—"A lion's company."—

That dangerous association where the whole of the prey is monopolized by the strongest and most powerful.

Le plus lent à promettre est toujours le plus fidèle à tenir. Fr. ROUSSEAU.—"The man who is most slow in promising, is most sure to keep his word."

Le plus sage est celui qui ne pense point l'être. Fr.

BOILEAU.—"The wisest man, in general, is he who does not think that he is so."—The truly wise bear with them a consciousness of their own failings.

Le refus des louanges est souvent un désir d'être loué deux fois. Fr.—"The refusal of praise often

intimates nothing more than that the praise is regarded as insufficient;"—and of course that a double portion would be more acceptable.—An honest mind will fairly take the eulogy which is due: a vain one will inhale the incense of flattery almost to suffocation.

Le Roi le veut. Fr.—"The King wills it."—Motto of Lord CLIFFORD.

Le Roi s'avisera. Fr.—"The King will consider."

—These are phrases derived from the Normans, by which the King either gives his sanction to an act, or postpones his assent.—The latter is disused in practice.

Le Roi & l'état. Fr.—"The King and the State."

—Motto of E. ASHBURNHAM.

L e

L E———L E

Les cartes sont brouillées Fr.—“The cards are mixed.”—There is a violent misunderstanding.”

Les consolations indiscretes ne font qu'aigrir les violentes afflictions. Fr. ROUSSEAU.—“Consolation, when improperly administered, does but irritate the affliction.”

Les grands hommes ne se bornent jamais dans leur desseins. F. BOUHOURS.—“Great men never limit themselves in their plans.”—They extend them beyond the reach of ordinary capacities.

Le sage entend à demi-mot. Fr.—“The sensible man understands half a word.”—He can take a brief intimation.

Le sçavoir faire. Fr.—“The knowledge how to act.”—Address, subtlety.

Le sçavoir vivre. Fr.—“The knowledge how to live.”—An acquaintance with life and manners.

Les doux yeux. Fr.—“Soft or amorous glances.”

Le secret d'ennuyer est celui de tout dire. VOLTAIRE.—“The secret of tiring and disgusting is to say all that can be said.”—Applied to those dull plodding writers, who think it necessary to exhaust their subject, without leaving any thing to be supplied by the judgment or imagination of their readers.

Les eaux sont basses chez lui. Fr.—“The waters are low with him.”—His resources are exhausted.

Les femmes sont extrêmes ; elles sont meilleurs ou pires que les hommes. Fr. LA BRUYERE.—“The character of women is in the extremes.—They are always better or worse than men.”

Les fous font des festins, & les sages les mangent. Fr. Prov.—“Fools makes feasts, and wise men eat them.”

*Les hommes sont égaux, ce n'est point la naissance
C'est la seule vertu qui fait la différence.*

Fr. VOLTAIRE.

—“All men are equal ; it is not birth, it is virtue alone that makes the difference.”—This is the only proper ground on which the much-contested doctrine of *equality* can be founded ; including however the principle of *equal* rights.

Les hommes sont la cause que les femmes ne s'aiment point. Fr. LA BRUYERE.—“It is the men that cause the women to dislike each other.”

Le silence est le parti le plus sûr de celui, qui se défie de soi-même. Fr.—“To be silent is the safest choice for the man who distrusts his own powers.”—He will in that case be ensured against incurring disgrace.

Les jeunes gens disent ce qu'ils font, les vieillards ce qu'ils ont fait, & le sots ce qu'ils ont envie de faire. Fr.—“Young folks tell that which they do, old ones that which they have done, and fools that which they wish to do.”

Les malheureux, qui ont de l'esprit, trouvent des ressources en eux-mêmes. Fr. BOUHOURS.—“The unfortunate men of genius find resources in themselves.”—They have that within, which tends to console them for the neglect of the world.

Les murailles ont des oreilles. Fr.—“Walls have ears.”—Be cautious how you speak.

Le soleil ni la mort ne peuvent se regarder fixement. Fr. ROUSSEAU.—“Neither the sun or death can be looked upon with fixed attention.”—The same effect is produced by different causes : the brilliancy of the former dazzles the eye, and the horrors of the latter distract the contemplation.

L E ——— L E

L'Esprit a son ordre qui est par principes & démonstrations : le cœur en a un autre. Fr. PASCAL.

—"The mind has its arrangement ; it proceeds from principles to demonstrations. The heart has a different mode of proceeding."—Lovers conclude first, and reason afterwards.

Les querelles ne dureroient pas longtems, si le tort n'étoit que d'un côté. Fr. ROCHEFOUCAULT.—

"Disputes would not continue so long, if the wrong lay but on one side."—As both parties, generally speaking, are in fault, the dispute is prolonged by their mutual recriminations.

Le tems est gros de l'avenir. Fr.—"The time is big with the future."—Great events are in the womb of time. —Leibnitz,

Le travail éloigne de nous trois grands maux, l'ennui, le vice, & le besoin. Fr. VOLTARE.—"Labour rids us of three great evils—irksomeness, vice, and poverty."

Le travail du corps délivre des peines de l'esprit ; & c'est ce que rend les pauvres heureux. Fr. ROCHEFOUCAULT.—"The labour of the body relieves us from the fatigues of the mind, and this it is which forms the happiness of the poor."

Les vertus se perdent dans l'intérêt, comme les fleuves se perdent dans la mer. Fr. ROCHEFOUCAULT.—"Our virtues lose themselves in our interests, as the rivers lose themselves in the ocean."

——— *Lewius fit patientia*

Quicquid corrigere est nefas.

Lat. HORACE.

"Patience makes that more tolerable, which it is impossible to prevent or remove."—In the homely language of our proverb—"What can't be cured, must be endured."

L E ——— L E

Le vent du bureau est bon. Fr.—“The official wind is good.”—Things take a favourable turn.

——— *Levia perpeffi sumus*

Si flenda patimur.

Lat. SENECA.

“We have suffered but lightly, if we have suffered that which we should only weep for.”
We have been so deeply injured that not our tears but our acts must speak for us.

Leve fit quod bene fertur onus. Lat. OVID.—

“That load becomes light, which is cheerfully borne.”—If the spirits are buoyant, they diminish in a great degree the weight of suffering.

Levis est dolor qui capere concilium potest. Lat. SE-

NECA.—“That grief is light which can take counsel.”—On excessive grief all advice is thrown away.

Levis solet timere qui propius timet. Lat. SENECA.

“He fears less who fears more nearly.”—Our apprehensions in general diminish with the approach of the object.

Le vrai mérite ne dépend point du tems ni de la mode.

Fr. Prev.—“True merit depends not on the time or on the fashion.”—It avails itself not of modes or opinions, but rests securely on its intrinsic strength.

Le vrai moyen d'être trompé, c'est de se croire plus fin

que les autres. Fr. ROCHEFOUCAULT.—“The sure mode of being deceived, is to believe ourselves to be more cunning than the rest of the world.”

Lex neminem cogit ad impossibilia. Lat. Law Max.

“The law compels no man to impossibilities.”
—Thus the condition of a bond to go to Vienna or Constantinople in a few hours, would be void from its impossibility.

Lex

L E ——— L I

Lex talionis. Lat.—“The law of retaliation.”—
The law of requital in kind—as alluded to in the
scriptures of “an eye for an eye, a tooth for a
tooth,” &c.]

Lex terræ. Lat.—“The law of the land.”—Taken
generally in contradistinction to the civil law,
or code of JUSTINIAN.

*L'Homme est toujours l'enfant, & l'enfant toujours
l'homme.* Fr. Prov.—“The man is always the
child, and the child is always the man.”—The
youth in general bespeaks what the man will
be, and the man retraces to our mind what he
had promised in his early years.

*L'Homme n'est jamais moins misérable que quand il
paroît dépourvu de tout.* Fr. ROUSSEAU.—
“Man is never less miserable than when he
appears to be deprived of every thing.”

*L'Hypocrisie est un hommage que le vice rend à la
vertu.* Fr. ROCHEFOUCAULT.—“Hypocrisy
is an homage, which vice renders to virtue.”—
Vicious men put on a mask, as being ashamed
of appearing to the world in the features of
their own consciousness.

Libertas. Lat.—“Liberty.”—Motto of the Irish
Baron CARBERY.

Libertas & natale solum. Lat.—“Liberty and my
native soil.”—This was the motto, which, when
assumed by a new made Irish Peer, gave birth to
the rhyming hemistich of SWIFT.

“Fine words, I wonder where he stole 'em.”

Libertas est potestas faciendi id quod jure liceat. Lat.
CICERO.—“Liberty consists in the power of
doing that which is permitted by the law.”—
This is certainly a just definition. There can-
not be rational freedom, where there are arbi-
trary restraints.

L I ——— L O

Liberté toute entière. Fr.—“Liberty complete.”—
Motto of the Irish Earl of LANESBOROUGH.

Licet superbus ambules pecuniæ

Fortuna non mutat genus. Lat. HORACE.

“Tho’ you strut proud of your money, yet fortune has not changed your birth.”—Addressed to a wealthy upstart.

Limæ labor ac mora. Lat.—“The labour and delay of the file.”—The slow process of polishing a literary production. This is a process now nearly forgotten. “Most men write now, LORD ORFORD says, as if they expected that their works should live no more than a month.”

Lingua mali pars pessima servi. Lat. JUVENAL.

“The tongue is the worst part of a bad servant.”—Their calumny surpasses all their other faults.

Litera scripta manet. Lat.—“The written letter remains.”—Words may pass away and be forgotten, but that which is committed to writing, will remain as evidence.

Littus amā, altum alii teneant. Lat. VIRG.—“Do you keep close to the shore, let others venture on the deep.”—Consult your own safety, and let others indulge in the spirit of adventure.

Livre rouge. Fr.—“The red book.”—The increased and encreasing history of places and pensions, *in the sidevant French Court.*

Locum tenens. Lat.—“One who holds the place of another.”—A deputy; a substitute. *a Latinism.*

Locus sigilli. Lat.—“The place of the seal.”—Denoted by L.S. on all diplomatic papers.

L’on espère de vieillir, & Pon craint la vieillesse: c’est-à-dire Pon aime la vie, & on fuit la mort. Fr. LA BRUYERE.—“We hope to get old, and yet are afraid of age.—in other words, we are in love with life, and wish to fly from the thoughts of mortality.”

———Longa

L O ——— L U

——— *Longa est injurias longæ*

Ambages.

Lat. VIRGIL.

“The account of this injury is rather long, and the particulars tedious.”—Used as an apology in recounting one’s own wrongs.

Longum iter est per præcepta, breve & efficax per exempla. Lat. SENECA.—“Even the wisest counsels make their way but slowly: the effect of good example is more summary and effectual.”

L'on ne vaut dans ce monde que ce que l'on veut valoir. Fr. LA BRUYERE.—“Every man is valued in this world, as he shews by his conduct that he wishes to be valued.”

L'orgueil ne veut pas devoir, & l'amour propre ne veut pas payer. Fr. ROCHEFOUCAULT.—“Pride wishes not to owe, and self-love is unwilling to pay.”

Loyal devoir. Fr.—“Loyal duty.”—Motto of Lord CARTERET.

Loyal je serai durant ma vie. Fr.—“I shall be loyal during my life.”—Motto of Lord STOURT.

Loyalte n'a honte. Fr.—“Loyalty has no shame.”—Motto of the Duke of NEWCASTLE.

Loyauté m'oblige. Fr.—“Loyalty binds me.”—Motto of the Duke of ANCASTER.

Lubricum linguæ non facile in pœnam est trahendum.

Lat. Law Max.—“A light expression, (or as it is familiarly called ‘a slip of the tongue,’) is not easily punishable.”—Words of heat, as to call a man rogue, knave, &c. will bear no action at law, unless they are specifically applied as—in such an affair—to a certain person, &c.

In this case, Duelling is a gentler substitute for the Law.

K 4

Lucri

L U ——— L U

Lucri bonus odor ex re quâlibet. Lat.—“The smell of gain is good, from whatever it proceeds.”—This was the answer of VESPASIAN to his son TITUS, when the latter reproached him with having laid a tax on urine.

Lucus a non lucendo. Lat.—The word “*lucus*,” a grove, is derived from, “*lucere*,” to shine, because the rays of the sun are supposed rarely to penetrate through its foliage. The phrase is generally used to mark an absurd or discordant etymology.

*Ludit in humanis divina potentia rebus,
Et certam præsens vix habet hora fidem.*

Lat. OVID:

“The powers above seem to sport with human affairs, so that we can scarcely be assured of the hour which is passing.”

Lugete Veneris Cupidinesque. Lat. CATULLUS.—“Weep all ye Venus’s and Cupid’s.”—Mourn all ye Loves and Graces. This quotation is generally used in an ironical sense.

L’une des marques de la médiocrité de l’esprit est de toujours conter. Fr. LA BRUYERE.—“One of the marks of mediocrity of understanding, is to be fond of telling long stories.”

Lupus pilum mutat non mentem. Lat. Prov.—“The wolf changes his coat, but not his disposition.”—No change of appearance can alter that which is radically perverse.

L’Usage fréquent des fineses est toujours l’effet d’une grande incapacité, & la marque d’un petit esprit. Fr.—“The frequent use of artifices and cunning is ever the effect of incapacity, and the mark of a narrow mind.”—A man of talent takes in the whole of a business at a single view, and proceeds directly to his end: those in general advance circuitously who are not certain either of their end, or their means.

Maître

M.

Maſte virtute. Lat. VIRG.—“Proceed in virtue.”
—In general uſed ironically, as we ſneeringly ſay, ‘Go on and proſper.’

Magiſter artis ingenique largitor
Venter.

Lat. PERSIUS.

“The belly is the teacher of arts, and the beſtower of genius.”—Hunger or neceſſity is the mother of invention.

Magiſtratus indicat virum. Lat.—“The magiſtrate ſhews the man.”—Motto of the Earl of LONSDALE.

Magna Charta. Lat.—“The great Charter.”—The charter of our liberties obtained from King JOHN, by the Barons of England—Ann. 1215.

Magna eſt veritas & prævalebit. Lat.—“The truth is moſt powerful, and will ultimately prevail.”

Magna ſervitus eſt magna fortuna. Lat. SENECA.
“A great fortune is a great ſlavery.”—It brings with it many peculiar burdens and inconveniences.

Magnas inter opes inops. Lat. HORACE.—“Poor in the miſt of the greateſt wealth.”—A juſt deſcription of a rich miſer.

Magno conatu magnas nugas. Lat. TERENCE.—
“By great efforts to obtain great trifles.”—To waſte much labour on inadequate objects.

Magnos homines virtute metimur non fortunâ. Lat. CORN. NEP.—“We eſtimate great men by their virtue (or valour) and not by their ſucceſs.”—This is unhappily the philoſophic but not the worldly admeaſurement. Men now

look

M A———M A

look less to the means than to the end, and it is the absolute result which, generally speaking, stamps the character.

Magnum est vestigial parsimonia. Lat. CICERO.—
“Economy is a great possession.”—It is of itself a revenue. *as poor Richard says.*

Maintien le droit. Fr.—“Maintain the right.”—
The motto of Lord CHANDOS.

Maison de ville. Fr.—“The town-house.”—The place where municipal justice is distributed. *Guildhall*

Maître des hautes œuvres. Fr.—“The master of the high works.”—The hangman.

Maître de basses œuvres. Fr.—“The master of the low works.”—The nightman.

——— *Major famæ sitis est quam Virtutis ; quis enim virtutem amplectitur ipsam Præmia si tollas.* Lat. JUVENAL.

“The thirst of fame is greater than that of virtue ; for who would embrace virtue itself, if you take away its rewards?”—More are in love with the character of virtue, than with virtue itself ! *J. J. R. la dit de l'amour des sciences.*

Major hæreditas venit unicuique nostrum a jure & legibus, quam a parentibus. Lat. CICERO.—
“A greater inheritance comes to each of us from our rights and laws than from our parents.”—The security which we enjoy from the protection of the laws when well administered, is the most valuable possession we derive from our ancestors. *Tout cela va fort bien p^r les héritiers de ce monde.*

Mala grammatica non vitiat chartam. Lat. Law Maxim.—“Bad grammar does not vitiate the deed.”—An error in the language is not to be regarded, if it does not involve some ambiguity,

Male

——— *Male cuncta ministrat.*

Impetus.

Lat.

"Anger manages every thing badly."—We seldom act rightly when under the dominion of passion.

Male imperando summum imperium amittitur. Lat.

SYRUS.—"The greatest empire may be lost by the misrule of its governors."—A political maxim, the truth of which has been proved in every age and country.

Male parta male dilabuntur. Lat. PLAUTUS.—

"Things ill-acquired, are as badly expended." What's got over the devil's back, &c.

Male verum examinat omnis

Corruptus iudex.

Lat. HORACE.

"A corrupt judge is not qualified to enquire into the truth."—This truism is often directed against an adversary who is supposed to be under undue influence.

Malim inquietam libertatem quam quietum servitium.

Lat.—"I would rather have a disturbed liberty, than a quiet slavery."—The ferment of a free, is preferable to the torpor of a despotic government.

Malo mori quam fœdari. Lat.—"I had rather die than be debased."—The motto of the Irish Earl of ATHLONE and Viscount KINGSLAND.

Malorum facinorum ministri quasi exprobrantes aspi-

ciuntur. Lat. TACITUS.—"The agents in evil actions are in every instance regarded as reproaching the deed."—There is a jealousy between the principals and the agents on such occasions, which is productive, and that in a very early stage, of mutual contempt and of mutual distrust, applicable to A. D. & D. D.

Malum

Malum in se. Lat.—“A thing evil in itself.”—

Malum prohibitum.—“A thing evil because forbidden.”—To illustrate the legal distinction between those two species of evil, it is only necessary to observe that *murder* is “an evil in itself.”—The exportation of wool, commonly called “owling,” was not punishable as an *evil* until it was prohibited by the law.

Malum vas non frangitur. Lat. Prov.—“A bad vessel is seldom broken.”—Things which are held most cheaply, are in general the most secured from danger.

Mandamus. Law Lat.—“We order.”—A writ which issues out of the King’s Bench, sent to a Corporation, commanding them to restore or admit a person to an office, &c.

——— *Manet altâ mente repositum.* Lat. VIRGIL.—“It remains deeply fixed in the mind.”—This phrase, by which the poet describes the inveterate resentment of Juno, is now frequently used to denote a long embosomed sense of injury.

Manibus pedibusque. Lat.—“With hands and feet.”—It was a struggle *manibus pedibusque*, or, as we should express it in English, “With tooth and nail.”

Manu forte. Lat.—“With a brave arm.”—Motto of the Scotch Baron REAY.

Manus hæc inimica tyrannis. Lat.—“This hand is hostile to tyrants.”—The motto of Lord CARRYSFORT.

Manus justa nardus. Lat.—“The just hand is as precious ointment.”—The motto of the Irish Visc. MAYNARD.

Marchandise qui plait est à demi vendue. Fr. Prov.—“The goods which please are already half-sold.”—We have a corresponding proverb in English—“Please the eye and pick the purse.”

Marie

M A ——— M E

Marie ton fils quand tu voudras mais ta fille quand tu pourras. Fr. Prov.—“Marry your son when you will, and your daughter when you can.”—Get rid of the latter precarious charge as soon as possible.

Marquè au bon coin. Fr.—“Marked with a good stamp.”—Possessed of superior qualities.

Mars gravior sub pace latet. Lat. CLAUDIAN.—“A severer war lurks under the shew of peace.”

Mater familiàs. Lat.—“The mother of a family.”

Materiam superabat opus. Lat. OVID.—“The workmanship surpassed the materials.”—This is applied either to great genius employed on a slight subject, or to that mechanical ingenuity which, when employed upon, can heighten the value even of the most precious materials.

Mature fias senex. Lat.—“May you early prove an old man.”—May you learn the wisdom of age long before you are depressed with its infirmities.

Mauvaise honte. Fr.—“False shame.”—Excessive bashfulness or timidity.

Maximus in minimis. Lat.—“Very great in very little things.”—A studious attention to petty objects is the sure sign of a narrow mind. When Cardinal CHIGI told another member of the *corps diplomatique* that the same pen had served him for three years, he was instantly and properly set down, as a man whose mind was not framed for any enlarged or liberal discussion.

Medio tutissimus ibis. Lat. OVID.—“You will advance most safely in the middle.”—To consult your safety, you should through life avoid all extremes.

M E ——— M E

Mediocria firma. Lat.—“The middle station is the safest.”—Motto of the Ir. Visc. GRIMSTON.

——— *Mediocribus esse poetis*

Non Dii, non homines, non concessere columnæ.

Lat. HORACE.

“Mediocrity is not allowed to poets, either by the gods, or men, or the pillars which sustain the booksellers’ shops.”—By this whimsical periphrase, the poet means simply to say, that *mediocrity*, which in other pursuits is respectable, in that of poetry is generally disregarded.

Meglio è un magro accordo, che un grassa sentenza.
Prov. Ital.—“A lean assent is better than a fat sentence.”—A simple grant of the favour requested, is better than an eloquent refusal.

Mel in ore, verba lactis

Fel in corde, fraus in factis.

Lat.

“Honey in his mouth, words of milk,

“Gall in his heart, and fraud in his acts.”

These are monkish rhymes, in which a mischievous hypocrite is not ill-described.

Melius est cavere semper quam patiri semel. Lat.

Proverb.—“It is better to be always on our guard, than to suffer once.”—A life of caution is overpaid by the avoidance of one serious misfortune.

Melius non tangere clamo. Lat. HORACE.—“I cry out, it is better not to touch me.”—This is the language of the Satyrist, who has his quiver full of defence.

Memento mori. Lat.—“Remember Death.”—He is a mere *memento mori*—he serves for nothing but to remind us of our mortality.

Meminerunt omnia amantes. Lat. OVID.—“Lovers remember every thing.”—Nothing escapes their view or recollection.

↓ *Meliora piis, Virgil.*

Memorabilia

God grant better things to the good

M E ——— M E

Memorabilia. Lat.—“ Things to be remembered.”
Matters deserving of record.

Memoriâ in eternâ. Lat.—“ In eternal remembrance.”—Motto of the Ir. Visc. TRACEY.

Mendici mimi, balatrones. Lat. HOR.—“ Beggars, players, and varlets,” of every description.—
A croud or groupe of contemptible persons.

*Mene salis placidi vultum, fluctusque quietos
Ignorare jubes? mene huic confidere monstro?*

Lat. VIRGIL.

“ Do you desire that I should not distrust the appearance of the placid sea, and of the waves which are now quiet? do you wish that I should confide in such a monster?”—Do you think that I am not on my guard against those deceitful appearances which are the sure fore-runners of danger?

Μενιν αειδε θεα. Gr. *Menin aeide thea.*—“ Sing goddess the anger.”—The first words of *Homer's* Iliad, which are sometimes quoted to ridicule the affectation of scholarship.

Mens conscia recti. Lat.—“ A mind conscious of rectitude.”—Motto of the Ir. Viscount ASHBROOK and Lord MACARTNEY.

Mensque pati durum sustinet ægra nihil. Lat. OVID.
“ The sick mind cannot bear any thing which is harsh.”—The mind of affliction is so sensitive, as to shrink from the slightest touch of offence.

Mens sana in corpore sano. Lat. HORACE.—“ A sound mind in an healthy body.”—The first and best wish which can present itself to a rational mind.

Mens sibi conscia recti. Lat. HORACE.—“ A mind which is conscious to itself of rectitude.”—The best support under suffering, and the best armour against calumny.

—————*Mene*

——— *Mensuraque juris*

Vis erat.

Lat. LUCAN.

“And power was the only measure of right.”
—This well describes a state of anarchy, where every man feels that what he can do he may do.

Meo sum pauper in ære. Lat. HORACE.—“I am poor, but only in debt to myself.”—If I have abridged my own comforts, my consolation is that I owe nothing to others.

Meum & tuum. Lat.—“Mine and yours.”—It is a question of—*meum & tuum*—The dispute is respecting the distinct rights of property.

Meus mihi, suus cuique carus. Lat. PLAUTUS.—
“Mine is dear to me, and is to every man.”—
Every one has his own prepossessions and predilections.

Mezzo termine. Ital.—“A middle line or middle course of conduct.”

Mihi cura futuri. Lat.—“My care is for the future life.”—Motto of the Ir. Baron ONGLEY.

Mille hominum species & rerum discolor usus
Velle suum cuique est nec voto vivitur uno.

Lat. PERSIUS.

“There are a thousand descriptions of men; and their sense of things is various; each has his own inclination, and the wishes of all cannot be the same.”—Providence has ordained this diversity; were the choice of every individual the same, our contests must be perpetual.

Minor est quam servus dominus, qui servos timet.

Lat. Prov.—“That master is lower than a servant, who is in dread of his servants.

Minus in parvos fortuna furit
Leviusque ferit leviora Deus. Lat. SENECA.

“The rage of fortune is less directed against the humble, and Providence strikes more lightly on

on the low."—Those of humble condition are exempt from the violent reverses which frequently afflict their superiors.

——— *Minuti*

Semper & infirmi est animi exiguique voluptas

Ultio.

Lat. JUVENAL.

"Revenge is always the pleasure of a little weak and narrow mind."—No man of an enlarged understanding indulges in so dark a passion.

Minutiæ. Lat.—"Trifles."—To enter into *minutiæ*—To discuss the most minute and trifling parts of the business.

Mirabile dictu. Lat.—"Wonderful to tell."

Mirantur taciti, & dubio pro fulmine pendent. Lat.

STATIUS.—"They stand in silent astonishment, and wait for the fall of the yet dubious thunder-bolt."—Used to describe a general apprehension and consternation.

Mirum. Lat.—"Wonderful."

Misce stultitiam consiliis brevem. Lat. HORACE.—

"Mix short follies with wise counsels."—Let your moments of dissipation bear no proportion to those of sober reflection.

Misera est magni custodia censûs. Lat. JUVENAL.

"The care of a large estate is an unpleasant thing."—Even wealth itself brings with it its cares and inconveniencies.

Miserrima fortuna est quæ inimico caret. "That is

a most wretched fortune which is without an enemy."—His condition must be low indeed, who possesses not any thing for which he can be envied.

Miseris succurrere disco. Lat. VIRG.—"I learn to

relieve the wretched,"—having borne myself the scourge of affliction.

L

Miserum

M I ——— M O

Miserum pacem vel bello bene mutari. Lat. TACIT.

"A peace may be so wretched as not to be ill-exchanged for war."—This can only apply to a war of self-defence, the calamities of which ought to be borne, in preference to the afflictions of an hostile neighbour.

Miserum est aliorum incumbere famæ. Lat. JUVENAL.

"It is a wretched thing to live on the fame of others."—Nothing can be more pitiable than authors, who, without proper resources, assume a borrowed splendour from the talents of others.

Mittimus. Law Lat.—"We send."—The writ by which a magistrate commits an offender to prison.

Moderata durant. Lat. SENECA.—"Moderate things last or continue."—Power, health, and faculties are all exhausted by excess.

Modo me Thebis, modo ponit Athenis. Lat. HORACE.

"He now places me at Thebes, and now at Athens."—This is used as a compliment to a great dramatic poet who can change his scene, and lose sight of the unities of time and place, without diminishing the interest which he has once excited.

Mollia tempora fandi. Lat. HORACE.—"The favourable occasions for speaking."—These the poet intimates are to be sought for with great men. That request may succeed at one time, which at another may be considered as an opportunity.

———— *Momento mare vertitur,*

Eodem die ubi luserunt, navigia sorbentur.

Lat. JUVENAL.

"In a moment the sea is convulsed, and on the same day vessels are swallowed up where they lately sported on the wave."—This is not
con-

confined in its application to the perils of the sea.—It is equally applicable to the general vicissitude of human affairs.

Moniti meliori sequamur. Lat. VIRG.—“Being admonished, let us follow better things.”—Having had the lessons of experience, let our future prudence attest their effects.

Monstrum horrendum, informe, ingens, cui lumen ademptum. Lat. VIRG.

“An horrid monster, gross and shapeless, and who had lost his sight.”—This is the description given by Virgil of the Giant POLYPHEMUS when his one eye had been bored out by Ulysses.—It is sometimes applied to an absurd proposition, conceived in presumption, and brought forth by ignorance.

Moribus antiquis stat Roma. Lat.—“Rome stands by her ancient morals.”—She has preserved her stability by refusing to give way to innovation.

Mors omnibus communis. Lat.—“Death is common to all men.”

——— *Mors sola fatetur,
Quantula sint hominum corpuscula.*

Lat. JUVENAL.

“Death alone confesses how weak and feeble is the body of man.”—It rests with death, to shew the weakness of ambition and the inanity of pride.

Mors ultima linea rerum est. Lat. HORACE.—

“Death is the last boundary of human affairs.”—The speculations of wealth and ambition are all bounded by the grave.

Mortuo leoni & lepores insultant. Lat.—“Even hares can insult a dead lion.”—The mightiest of the dead may be insulted by the weakest of the living.

M O ——— M U

Mot du guet. Fr.—“A watch word.”

Mots d'usage. Fr.—“Words of usage.”—Phrases in common use.

Moveo & propitiior. Lat.—“I rise and am appeased.”—Motto of the Ir. Baron WELLES.

——— *Movet cornicula risum*

Furtivis nudata coloribus. Lat. HORACE.

“The crow, when stript of her borrowed plumies, provokes our laughter.”—No object is more ridiculous than the plagiarist, when deprived of his stolen ornaments.

Mugitus labyrinthi. Lat.—“The bellowing of the labyrinth.”—This was a favourite topic with the Roman Poetasters.—It is therefore put for any common-place topic of ordinary poets or writers.

——— *Mulier cupido quod dicit amanti*

In vento, & rapidâ scribere oportet aquâ.

Lat. CATULLUS.

“Whatever a woman says to an eager lover should be written in the winds, or in the rapid stream.”—Her declarations are so inconstant and so fleeting in their nature, as to be unworthy of record or remembrance.

Mulier quæ sola cogitat, male cogitat. Lat. Prov.—

“A woman when thinking by herself, is always thinking of mischief.”—One of the common-place railleries directed against the sex.

Multa cadunt inter calicem supremâque labra.

Entre deux chaises le lit par terre. Lat. LABERIUS.

“Many things fall between the cup and the lip.”—Disappointment will interfere between us and our nearest expectations.

Multa docet fames. Lat. Proverb.—“Hunger teaches many things.”—Necessity is the mother of invention. *La faim est un grand maître*

Multa

Multa ferunt anni veniunt commodum secum

Multa recedentes adimunt. Lat. HORACE.

“The coming years bring many advantages with them—when retreating, they take away as many.”—There is a tide in the affairs of men.—What we gain by the influx, we miserably lose by the reflux of that tide.

Multa petentibus defunt multa. Lat. HORACE.—

“Those who covet many things, are in want of many.”—Our wants are limited or extended, in proportion with our desires.

Multa renascentur quæ jam cecidere. Lat. HORACE.

—“Many things shall revive which have fallen into decay.”—Taste and fashion are ever reverting and fluctuating.

——— *Multi*

Committunt eadem diverso crimina fato

Ille crucem sceleris pretium tulit, hic diadema.

Lat. JUVENAL.

“Many men have committed the same crimes with a very different result.—One may ascend a throne by that act, for which another mounts the scaffold?”

Multi te oderint, si teipsum ames. Lat.—

“Many will hate you if you love yourself.”—Self-love, when strongly manifested, is of all things the most disgusting.

——— *Multis ille bonis flebilis occidit,*

Nulli flebilior quam mihi.

Lat. HORACE.

“He died lamented by many good men, but by none more mourned than by me.”

Multis parâsse divitias non finis miseriarum fuit sed mutatio. Non est in rebus vitium sed in animo. Lat.

SENECA.—“To have acquired riches is with many not to put an end to, but to change the nature of their misery.—The fault however is

not in the riches, but in the mind."—Wealth is very properly compared to manure; both are useless when in the heap, and both are thrown away upon an unkindly soil.

Multis terribilis, caveto multos. Lat. AUSON.—
"If thou art terrible to many, then beware of many."

Multos ingratos invenimus, plures facimus. Lat.—
We find many ungrateful men, and we make more."—Ingratitude is but too frequent, yet it is sometimes provoked by the arrogance of the benefactor.

—*Multos in summa pericula misit
Venturi timor ipse mali.* Lat. LUCAN.

"The mere apprehension of a coming evil, has put many into a situation of the utmost danger."

—Our alarms frequently lead us into perils more fearful even than those which we first apprehended.

Multos qui conflictari adversis videantur, beatos; ac plerosque quanquam magnus per opes, miserrimos: si illi gravem fortunam constanter tolerant, hi prospera inconsulte utantur. Lat. TACITUS.—

"There are many who appear to encounter with adversity, who are happy; whilst some in the midst of riches are miserable: all depends on the fortitude with which the former bear the pressure, and on the consideration with which the latter employ their wealth."

Multum in parvo. Lat.—"Much in a little."—A great deal said in a few words. A compendium of knowledge.

Mundus universus exercet histrioniam. Lat. PETRONIUS ARBITER.—"All the World practises the art of acting."

"All the World's a Stage."

Munus

M U ——— N A

Munus Apolline dignum. Lat. HOR.—“An offering worthy of Apollo.”—Spoken of an excellent Poem.

Murus æneus conscientia sana. Lat.—“A sound conscience is a brazen wall of defence.”—Motto of Earl SCARBOROUGH.

Mus in pice. Lat. Proverb.—“A mouse in a pitch barrel.”—Applied to a man who is always perplexing himself in useless disquisitions and enquiries.

Mutatâ formâ interimitur prope substantia rei. Lat. Law Maxim.—“The form being changed, the substance of the thing is destroyed.”—Thus, if trees are improperly cut down and laid as beams in a house, their nature is so far altered that they cannot be seized in that shape; but the owner is to bring his action for the damage.

Mutare vel timere sperno. Lat.—“I scorn to change or fear.”—The motto of the Duke of BEAUFORT.

——— *Mutato nomine de te Fabula narratur.* Lat. HORACE.
—“Change but the name, the tale is told of you.”—You smile at the satire whilst you suppose it levelled at another; yet if the name were altered, you would find it reach to “your own business and bosom.”

N.

——— *Nam dives fieri qui vult, Et cito vult fieri.* Lat. JUVENAL.
“He who desires to become rich, wishes that desire to be soon accomplished.”—There is a natural alliance between avarice and rapacity.

Nam ego illum periisse dabo cui quidem periit pudor.
 Lat. PLAUTUS.—“I regard that man as lost,
 who has lost his sense of shame.”

*Nam genus & proavos & quæ non fecimus ipsi
 Vix ea nostra voco.* Lat. OVID.

“For birth and ancestry, and that which we
 have not ourselves achieved, we can scarcely
 call our own.”—The man who prides himself
 not on his personal conduct, but on a long line
 of ancestry, has been ludicrously, but justly,
 compared to the potatoe-plant, the best part of
 which is under-ground.

*Nam pro jucundis aptissima quæque dabunt Dii.
 Charior est illis homo quam sibi.* Lat. JUVENAL.

“For the gods, instead of what is most pleas-
 ing, will give what is most proper. Man is
 more dear to them, than he is to himself.”

*Nam scelus intra se tacitum qui cogitat ullum
 Facti crimen habet.* Lat. JUVENAL.

“For he who silently intends a crime, has all
 the guilt of the deed.”—There are cases in
 which to resolve upon, and to commit a guilty
 act, are equal in point of criminality.

*Nam vitiis nemo sine nascitur, optimus ille est
 Qui minimis urgetur.* Lat. HORACE.

“For no man being born without faults, the
 best is he who has the fewest.”—No man can
 attain perfection; the nearest approach to it is
 therefore entitled to the highest praise.

*Natura ipsa valere, & mentis viribus excitari, &
 quasi quodam divino spiritu afflari.* Lat. CICERO.

—“To be strong from nature; to be excited
 by the powers of the mind; and to be inspired,
 as it were, by a Divine spirit.”—Such is the
 definition of genius, given by this great orator.

N A ——— N E

Natura lo fece, E poi ne ruppà la stampa. Ital.

ARIOSTO.—“Nature after making him, broke the mould.”—This eulogy has all the *extravaganza* of the Italian school. It imports of the subject, what no man can predict—that future time shall never see his equal.

Natura! quam te colimus inviti quoque.

Lat. SENECA.

“Oh! Nature, how we worship thee, however unwilling.”—How potent are thy dictates, and how resistless are thy laws!

Naturam expellas furcâ, tamen usque recurret. Lat.

HORACE.—“You may turn nature out of doors with violence, but she will still return.”—Nature will continue to plead and enforce her rights, in despite of every temporary restraint.

—————*Ne cede malis*

Sed contra audentior ito.

Lat. VIRGIL.

“Do not yield to misfortunes, but advance to meet them with greater fortitude.”

Ne cede malis. Lat.—“Do not yield to misfortunes.”—Motto of Earl ALBEMARLE.

Nec cupias nec metuas. Lat.—“Neither desire nor fear.”—Motto of Lord DOVER, and of Earl HARDWICKE.

Nec Deus interfit nisi dignus vindice nodus. Lat.

HORACE.—“Nor let a god interfere, unless the difficulty be worthy of such an intervention.”—The poet is advising play-wrights.—Do not introduce an extraordinary or supernatural appearance, unless on an occasion of the highest importance.

Necesse

N E ——— N E

Neceſſe eſt facere ſumptum qui quærit lucrum. Lat. PLAUTUS.—“It is neceſſary that he who looks for gain, ſhould incur expence.”—No profit in common life, can be made without a previous riſque and expenſiture.

Neceſſe eſt in immenſum exeat Cupiditas quæ natura-lem modum tranſiliit. Lat. SENECA.—“When once ambition has paſſed its natural bounds, its progreſs is ſure to be immenſe.”—It is ſo with Avarice, which the word *Cupiditas* may imply, and indeed with the whole train of evil paſſions. When the firſt reſtraints are got over, their further progreſs mocks all calculation.

Neceſſe eſt ut multos timeat, quem multi timent. Lat. SYRUS.—“He that is feared by many, muſt be in fear of many.”—The tyrant who governs others by terror, has cauſe to be himſelf the moſt terrified.

Neceſſitas non habet Legem. Lat. Law Maxim.—“Neceſſity has no law.”—Any man may juſtify, for inſtance, the pulling down the houſe of another, if it be done to prevent the ſpreading of a dangerous fire.

—————*Nec lex eſt juſtior ulla,*

Quem necis artificem arte perire ſua. Lat. OVID.—“Nor is there any law more juſt, than that the contriver of deſtruction ſhould periſh by his own arts.”—It is gratifying to man, and ſeems the peculiar diſpenſation of God, when the malignant authors of miſchief are themſelves the victims of their own contrivances.

Nec luſſiſſe pudet ſed non incidere ludum. Lat. HORACE.—“The ſhame is not in having ſported, but in not having broken off the ſport.”—The levities of youth are pardonable, but if not diſcontinued in time, they form the ſtrongeſt reproach to maturity and age.

Nec

*Nec querenda in iſta parte naturæ
latis ſa Voluntas. Pliny L. 27. c. 11.*

N E ——— N E

Nec male notus eques. Lat.—“A horseman or patrician well known.”—The motto of the Ir. Viscount SOUTHWELL.

Nec me pudet ut istos, fateri nescire quod nec nesciam. Lat. CICERO.—“I am not ashamed, as some men are, to confess my ignorance of that which I do not know.”

Nec mora, nec requies, Lat. VIRGIL.—“There was no rest or repose.”—The affair was prosecuted without the smallest intermission.

Nec placidâ contentus quiete est. Lat.—“Nor is he contented with soft repose.”—Motto of the Earl of PETERBOROUGH.

Nec pluribus impar. Lat.—“Not an unequal match for numbers.”—This was the vain-glorious motto adopted by LOUIS XIV. when he formed his chimerical project of universal empire.

Nec prece nec pretio. Lat.—“Neither by bribe nor entreaty.”—Motto of the Ir. Viscount BATEMAN.

Nec quærere nec spernere honorem. Lat.—“Neither to seek nor despise honours.”—Motto of Viscount BOLINGBROKE.

Nec semper feriet quodcunque minabitur arcus. Lat.—“The arrow will not always hit the object which it threatens.”—The best aims are often fruitless.

Nec sibi sed toto genitum se credere mundo. Lat. LUCAN.—“To think that he was born, not for himself, but for the world.”—This is the rare character of an enlarged and philosophic mind.

Nec temerè nec timide. Lat.—“Neither rashly or fearfully.”—The motto of E. DARLINGTON, and of Ir. Viscount BULKELEY.

N E ——— N E

Nec tibi quid liceat, sed quid fecisse decebit

Occurrat, mentemque domat respectus honesti.

Lat. CLAUDIAN.

“Do not consider what you may do, but what it will become you to have done, and let the sense of honour subdue your mind.”—This is a most admirable epitome of ethics. If men were to look not to the extent of their power, but to that mode of conduct which will bear reflection, the great would be more respected, and the powerless more happy.

Nec timea, nec sperna. Lat.—“I neither hate nor despise.”—Motto of the Irish Visc. BOYNE.

Ne cui de te plusquam tibi credas. Lat.—“Do not believe any man more than yourself, when he speaks of you.”—When a man flatters you, you should correct his assertions by your own consciousness.

Nec verbum verbo curabis reddere fidus

Interpres.

Lat. HORACE.

“Nor should the translator aim at rendering the original word for word.”—In this servility of translation the spirit of the original will certainly evaporate.

Nec vixit male qui natus moriensque sefellit. Lat. HORACE.—“Nor has he spent his life badly who has passed it from his birth to his burial in privacy.”—The man is fortunate who escapes completely from the cares of public life.

Nefas nocere vel malo fratri puta. Lat. SENECA.—

“You should esteem it a crime to hurt even a bad brother.”—You should enlighten, admonish, and, if possible, reform him, but abstain from injury or violence. This maxim should in a great degree govern our conduct towards all our fellow-men.

Negatas

Negatas artifex sequi votes. Lat. PERSIUS.—“He attempts to express himself in a language which nature has denied him.”

Nem. con. Abbrev. for *nemine contradicente*.

Nem. dis. Abbrev. for *nemine dissentiente*.—“No person opposing or disagreeing.”—These two phrases are in fact synonymous. The latter, however, is exclusively used in the House of Peers.

Nemo allegans suam turpitudinem audiendus est. Lat. Law maxim.—“No man alledging his own baseness is to be heard.”—The evidence of spies, informers, and of every man who does not come into court with clean hands, is to be listened to with distrust.

Nemo me impune laceffit. Lat.—“No man provokes me with impunity.”—The motto of the order of the *Thistle*, to the nature of which plant it has a reference.

Nemo mortalium omnibus horis sapit. Lat. PLINY.—“No man is wise at all times.”—This phrase, so frequently employed, enforces a serious truth, that the wisest of mankind have their lapses of indiscretion.

Nemo in sese tentat descendere. Nemo! Lat. JUVEN.—“What! no man attempts to descend into his own bosom,” and examine his faults.—We are too much busied in looking into those of others.

Nemo punitur pro alieno delicto. Lat. Law Maxim.—“No man is to be punished for the crime of another.”—It is to be observed that this is a *Law* and not a *State* Maxim. The people in every State are punished for the sins of those who administer the Government.

Nemo

N E ——— N E

Nemo repente fuit turpissimus. Lat. JUVENAL.—

“No man ever became in an instant the most base.”—The progress from virtue towards vice is so gradual and insensible, that it is almost impossible to suppose an instantaneous transition from one to the other.

Nemo sine vitiis nascitur, optimus ille est,

Qui minimis urgetur.

Lat. HORACE.

See “*Nam vitiis nemo.*”

Nemo solus sapit. Lat. PLAUTUS.—“No man is wise alone.”—No man should be so confident in his own opinion as to reject all advice.

Ne plus ultra. Lat.—“Nothing more beyond.”—He was arrived at his “*ne plus ultra.*” His utmost efforts could not carry him any further.

Nè pour la digestion. Fr. La BRUYERE.—“Born merely for the purpose of digestion.”—A man who comes into life merely to enjoy what are called its good things, without rendering any service to the community.

Ne puero gladium. Lat. Prov.—“Do not trust a boy with a sword.”—Do not commit a rash measure into inconsiderate hands.

Neque cœcum ducem neque amentem consultorem. Lat. from ARISTOPH. “Do not take either a blind guide, or a weak adviser.”—The former is not more dangerous than the latter.

Neque extra necessitates belli præcipuum odium gero. Lat.—“I bear no particular hatred beyond the necessity of war.”—I feel no resentment beyond that which is justified by the occasion.

Neque

Neque fœmina, amiffâ pudicitia, alia abnuerit. Lat.

TACITUS.—“When a woman has lost her chastity, she will not shrink from any other crime.”—It has been remarked in all ages, that when a woman has abandoned that prime virtue of her sex, the avenues of her mind are open to every other temptation, and every blacker vice.

Neque mala vel bona quæ vulgus putet. Lat. TACI-

TUS.—“Things are neither good nor bad, as they appear to the judgment of the multitude.”

—The many, unless in a few prominent instances, are held to be incapable of forming a proper estimate of measures and circumstances.

Ne quid nimis. Lat.—“Do not take too much of any thing,” or pursue any object too far. *Rien de trop.*

Ne remettez pas à demain ce que vous pouvez faire aujourd'hui. Fr. Prov.—“Do not defer until to-morrow, that which you have it in your power to do to-day.

Nescia mens hominum fati sortisque futuræ

Et servare modum, rebus sublata secundis.

Lat. VIRGIL.

“The mind of man is ignorant of fate and future destiny, or of keeping within due bounds when elated by prosperity.”—The rich and great in their proudest career should remember the vicissitudes of fortune, and be humbled.

Nescio quâ natale solum dulcedine cunctos

Ducit & immemores non finit esse sui.

Lat. OVID.

“I know not by what sweetness our native soil still attracts all, and implants itself in our recollection.”—Neither time nor distance can eradicate the attachment which every man feels for the spot which gave him birth.

Nescio

N E ——— N E

Nescio quid curtae semper abest rei. Lat. HORACE.

"Something is always wanting to our imperfect fortune."—Our desires are never fully gratified.

Nescit vox missa reverti. Lat. HORACE.—"The

word which has once escaped can never be recalled."—We should be careful of what we say. The impression made by an indiscreet word is scarcely ever to be erased.

Ne scuticâ dignam, horribili scetere flagello.

Lat. HORACE.

"Do not pursue him who deserves a slight whip, with the weightier scourge."—The advice is to the satyrist, whose severities should ever be proportioned to the offence.

Ne sutor ultra crepidam. Lat.—"Let not the shoe-

maker go beyond his last."—These were the words of Apelles to a *Crispin* who properly found fault with an ill-painted slipper in one of his pictures, but ascending to other parts betrayed the grossest ignorance. No man should pass his opinion in a province of art, where he is without a qualification. *And yet nothing is more common*

Ne tentes, aut perfice. Lat.—"Attempt not, or accomplish."—Motto of the Ir. Marquis of

DOWNSHIRE. *no doubt a highwayman repeats this sentence on his going to Omslow*

Ne vile fano. Lat.—"Bring nothing base to the temple."—Motto of the Earl of WESTMORELAND. *a Loophole!*

Ne vile velis. Lat.—"Incline to nothing base."—Motto of Lord ABERGAVENNY.

Neutiquam officium liberi esse hominis puto

Cum is nihil promereat postulare id gratiæ apponi sibi.

Lat. TERENCE.

"A man of liberal sentiments will not stoop to ask that as a favour, which he cannot claim as a reward."

Nihil

Nido di tradimenti in cui si cova

Quanto mal per lo mondo oggi si spande. Petrarco

ought to have been placed on the door of the Club of the Jacobines presided by Robespierre.

Nihil cupientium nudus castra peto. Lat. HORACE.

“Naked I repair to the camp of those who desire nothing.”—Tho’ not rich, I am not dissatisfied, because I have limited my desires.

Nihil est aptius ad delectationem lectoris, quam temporum varietates, fortunæque vicissitudines.

Lat. CICERO.—“Nothing is more calculated to entertain a reader, than the variety of times, and the vicissitudes of fortune.”—In the perusal either of history or romance, the pleasure of the reader arises chiefly from variety and contrast.

Nihil est tam utile quod in transitu proficit. Lat. SENECA.—“No book can be so good, as to be profitable when negligently read.”

Nihil est ab omni parte beatum. Lat. HORACE.—

“Nothing is blessed, or perfect on every side.” There is no state or condition of life without its disadvantages.—Nothing human is or can be perfect.

Nihil magis consentaneum est, quam ut iisdem modis res dissolvatur, quibus constituitur. Lat. LAW

MAXIM.—“Nothing is more equitable, than that every thing should be dissolved by the same means as it was first constituted.”—A deed under hand and seal can only be released by a similar deed. An obligation in writing cannot be discharged by a verbal agreement.

Nihil potest Rex quam quod de jure potest. Lat. LAW

MAXIM.—“The King can do nothing but what he can do by law.”—He cannot, for instance, order a man to prison against the writs and processes of law.

M

Nil

*Ce vers de Voltaire
vaut bien une
Description poétique*

Nil actum credens cum quid superesset agendum.

Lat. LUCAN.

“Thinking that nothing was done, if any thing remained to do.”—This is the character of a man of talent and enterprize. He never sits down indolently contented with half measures.

Nil agit exemplum litem quod lite resolvit. Lat. HO-

RACE.—“That example does nothing which in removing one difficulty introduces another.” That arbitration is of no avail which leaves behind it as great a difficulty as it found in the first instance.

Nil conscire sibi, nullâ pallefcere culpâ. Lat. HO-

RACE.—“To be conscious of no guilt, and to turn pale at no charge.”—The latter is the strongest proof of a pure mind and unsullied conscience.

Nil debet. Lat. Law Term.—“He owes nothing.”

The usual plea in an action of debt.

Nil dicit. Lat. Law Term.—“He says nothing.”

This plea intimates a failure in the defendant to put in his answer to the plaintiff's declaration.

Nil dictu fœdum visuque hæc limina tangat,

Intra quæ puer est.

Lat. JUVENAL.

“Let nothing foul, either to the eye or the ear, be seen or heard within those doors which enclose a boy.”—Nothing indecent or criminal should be mentioned within the early and eager hearing of children. “Little pitchers have large ears.”

Nil ego contulerim jucundo sanus amico. Lat. HO-

RACE.—“Whilst in sound mind I should never deem any thing preferable to a pleasant friend.”

Nil erit ulterius quod nostris moribus addat

Posteritas, eadem cupient facientque minores

Omne in præcipiti vitium stetit. Lat. JUVENAL.

“There remains nothing farther which posterity can add to our manners. Our successors

N I ——— N I

may desire and act the same thing, but every vice is at present at its height."—This is the complaint of every century, since a picture of national manners was first drawn. The inventive genius of each succeeding age, has continued, however, to mock the prediction.

Nil falsi audeat, nil veri non audeat dicere. Lat.—

CICERO.—“That he should not dare to tell a falsehood, or to leave a truth untold.”—This is the brief but just character of an honest historian.

*Nil habet infelix paupertas durius in se
Quam quod ridiculos homines facit.*

probatum est.
Lat JUVENAL.

“The greatest hardship of poverty is, that it tends to make men ridiculous.”

Nil intra est oleam, nil extra est in nuce duri. Lat.

HORACE.—If this be not true “There is no kernel in the olive, nor has the nut any shell.”—There is no trusting even to physical evidence.

Nil oriturum alias, nil ortum tale fatentes. Lat. HO-

RACE.—“Confessing that nothing of the same kind had arisen, or was likely to arise in future times.”—Admitting the existence of an *unique*, a thing not to be equalled.

Nil proprium ducas, quod mutarièr potest. Lat. SY-

RUS.—“Never deem that your own which can be transferred.” All worldly possessions are precarious, but philosophy and virtue we may call our own.

Nil similius insano quam ebrius. Lat. Prov.—“No-

thing is more like a madman than a man who is drunk.”—Insanity and ebriety produce effects so similar, that the principal distinction between them lies in the continuance of the former.

N I ——— N I

*— Nil sine magno
Vita labore dedit mortalibus.* Lat. —HORACE.

"In this life, nothing is given to men without great labour."—No man can achieve the possession of fame, wealth or influence, without incessant pains and application to his object.

Ni l'un ni l'autre. Fr.—"Neither the one or the other." *cui bono?*

Nimium altercando veritas amittatur. Lat. Prov.—"In excessive altercation truth is lost."—In protracted disputes, men forget both themselves and the subject.

Nimius in veritate, & similitudinis quam pulchritudinis amantior. Lat. QUINTILIAN.—"Too exact, and rather studious of similitude than of beauty."—In the fine arts, even nature may be too closely copied. None seem to be more aware of this maxim than the *portrait painters*, who are fashionable and successful.

Nisi dominus, frustra. Lat.—"Unless the Lord be with you, all your efforts are in vain."—This, which is the motto of the city of Edinburgh, has been thus whimsically translated:—"You can do nothing here unless you are a Lord!"

Nisi prius. Law. Lat.—"Unless before."—A judicial writ by which the Sheriff is to bring a Jury to Westminster-hall on a certain day.—"Unless before," that day the Lords Justices of the King go into his county to take assizes.—They there dispose of the cause, and thus save expence and trouble to the parties, jury, and witnesses.

Nitimur in vetitum semper, cupimusque negata. *État de l'Éducation* Lat. OVID.

"We always struggle for the things which are forbidden, and covet those denied to us."

Nobilitas sola est atque unica virtus. Lat. JUVENAL.—"Virtue is the only and true nobility."

The pride of birth, and the sound of titles, disappear before the intrinsic dignity of virtue.

NO——NO

Nobilitatis virtus non stemma character. Lat.—*ita est: Sed virtus*
 “Virtue, not pedigree, should characterise nobility.”—The motto of Earl GROSVENOR. *laudata valget.*

Nobis non licet esse tam disertis
Qui Musas colimus severiores. Lat. MARTIAL.

“We who cultivate the Muses of a graver spirit, cannot indulge ourselves in such license or extravagance.”—The nature of our pursuit is such as to exclude those licentious freedoms.

Nocet differre paratis. Lat.—“Those who are prepared, should never delay.”—When your preparations are complete, it is injudicious to grant a further time to your adversary. *Consp. for that.*

Nocet emptâ dolore voluptas. Lat. HOR.—“That pleasure is injurious, which is bought at the price of pain.”—We should carefully look to the perils which await upon certain enjoyments. *ce qui revient à ceci, ce qui nuit, nuit*

Nocturnâ versate manu, versate diurnâ. Lat. HORACE.—“Be these your studies by day and by night.”—Let those objects be never out of your contemplation.

Noli me tangere. Lat.—“Do not touch me.”—A name given to a very tender complaint in the nose, or, ironically, to a person who is over-sensitive.

Nolle prosequi. Law Lat.—“To be unwilling to proceed.”—This is used in law when a plaintiff, having commenced an action, declines to proceed therein:—It is also entered officially by the King’s Attorney-general, to stay any further proceedings in certain cases.

Nom de guerre. Fr.—“A war-name.”—An assumed or travelling title.—Your “Captain” is excellent as a *nom de guerre*.

N O ——— N O

Non ampliter sed munditer convivium;

Plus salis quam sumptus. Lat. CORN. NEPOS.

"The entertainment was more neat than ample; there was more of relish than of cost."

Non assumpsit. Law. Lat.—"He did not assume," or take to himself. A plea in personal actions, when the defendant denies that any promise was made.

Non compos mentis. Lat.—"Not of sound mind." In a delirium or lunacy.

Non conscire sibi. Lat.—"Conscious of no fault."

—Motto of Earl WINCHELSEA. *How can any man do so*

Non constat. Law Lat.—"It does not appear."—It is not before the court in evidence.

Non cuivis homini contingit adire Corinthum.

Lat. HORACE.

"It does not happen to every man to go to Corinth."—It is not to be supposed, that all men can possess the same opportunities, or recur to the same sources of information.

Non ego mordaci distinxī carmine quēquam

Nulla venenato est litera mista joco. Lat. OVID.

"I have not attacked any one with biting verse, nor does any empoisoned jest lurk beneath, in what I have written."—I always meant to be rather playful than satirical.

Non enim gazæ, neque consularis

Summovet lictor miseros tumultus

Mentis & curas laqueata circum

Tecta volantes.

Lat. HORACE.

"It is not in the power of wealth, or of the Consul's lictor (i. e. of any of the appendages of greatness), to subdue the conflicts of a wretched mind, or to remove the cares which hover about the fretted dome."—The last image has been thus beautifully rendered by Mr. HASTINGS:

"Where Care, like smoke, in turbid wreaths
"Round the gay cieling flies."

N O ——— N O

Non equidem invideo miror magis. Lat. VIRG.

“In fact I do not envy, yet still I wonder how it has come to pass.”

Non est ad astra mollis à terris via. Lat. SENECA,

—“There is no easy way from the earth to the stars.”—It is not by common efforts that men can attain to immortality.

Non est inventus. Lat. Law Term.—“He has not

been found.”—The return made by the sheriff when the defendant is not to be found in his bailiwick.—It is sometimes used in the way of pleasantry, to mark a sudden disappearance.

Non est jocus esse malignum. Lat. HOR.—“There

is no joke in being malignant.”—Some men seem to mistake asperity for humour; yet they are things almost incompatible.

Non exercitus neque Thesauri præsidia regni sunt,

verum amici. Lat. SALLUST.—“The safety of a kingdom does not depend so much upon its armies or its treasures as on its alliances.”—The tranquillity of a nation, like that of an individual, is best secured by cultivating the good-will of its neighbours.

Non fidevi al alchemista povero, o al medico amma-

lato. Prov. Ital.—“Do not trust to a poor alchemist, or a sick physician.”—Do not take the advice of those who have not been able to act properly for themselves.

Non fumum ex fulgore sed ex fumo dare lucem. Lat.

HORACE.—“Not to bring smoke from light, but out of darkness to produce splendor.”—This is the difference, as stated by the satirist, between a bad poet and a good one. The former exhausts himself in the glare of his opening, and loses himself in smoke. The latter proceeds from a more modest opening to disclose all the radiance of poetry.

NO — NO

Non generant aquilæ columbas. Lat.—“Eagles do not bring forth pigeons.”—Motto of Lord RODNEY. *no no, Lords are Seldom anything else but birds.*

Non hæc in fœdera. Lat. VIRG.—“Not into such leagues or alliances as these.”

Non ignara mali miseris succurrere disco. Lat. VIRGIL.—“Not being myself a stranger to suffering, I have learned to relieve the calamities of others.”—The school of misfortune is (with a few exceptions) the only one which can endue the mind with sympathy.

Non inferiora secutus. Lat.—“Not having followed mean pursuits.”—Motto of Lord MONTFORD.

Non licet in bello bis peccare. Lat.—“It is not permitted in war to err twice.”—At other games a blot may be got over, but at this most dangerous game, a mistake is generally to be considered as irretrievable.

Non magni pendis, quia contigit. Lat. HORACE.—“You do not value it highly, because it came incidentally.”—The wind-falls of fortune are less valued than the usufruct of our own industry.

Non missura cutem nisi plena cruoris hirudo. Lat. HORACE.—“Like a leech which does not quit the skin, until it is full of blood.”—Used to mark a pertinacious claimant or applicant, who cannot be induced to retire until he has obtained his purpose. *Every financier adopts this motto.*

Non nobis solum. Lat.—“Born not merely for ourselves.”—Motto of the Ir. Baron EARDLEY.

Non nobis solum, sed toti mundo nati. Lat.—“Not born for ourselves alone, but for the whole world.”—Motto of the Ir. Baron ROKEBY.

Non

N O ——— N O

Non nostrum tantas componere lites. Lat.—“It is not for us to adjust such grave disputes.”—Ironically quoted in general, and when the contest is of a trivial nature.

Non nunc agitur de vestigalibus, non de sociorum injuriis: Libertas & anima nostra in dubio est. Lat. CICERO.—“The question is not now respecting our revenues or the injuries done to our allies: our liberties and lives are all at stake.” *may be applied to England this year. 1807.*

Non obstante. Lat.—“Notwithstanding.”—A phrase used in patents to intimate a dispensing power.

Non omnia possumus omnes. Lat. VIRG.—“We cannot all of us do every thing.”—The human faculties are generally confined to a narrow line of operation.

Non omnis error stultitia est dicenda. Lat.—“Every error is not to be called a folly.”—Fatuity is not to be inferred from a single circumstance of mistake. *non School Masters attend to this.*

Non posse bene geri Rempublicam multorum imperiis. Lat. CORN. NEPOS.—“A Commonwealth cannot be well conducted under the command of many.”—There must be an unity of will in the executive power of any state to produce a due effect.

*Non propter vitam faciunt patrimonia quidam
Sed vitio cæci propter patrimonia vivunt.*

Lat. JUVENAL.

“Some men do not get estates for the purpose of enjoying life, but blinded with error, they live only for their estates!”—They are so besotted, as to mistake the means for the end.

Non quo, sed quomodo. Lat.—“Not by whom, but in what manner,” (the business is done)—Motto of EARL SUFFOLK.

Non revertar inultus. Lat.—“I will not return un- *anti Christian*
revenged.”—Motto of the Ir. E. of LISBURN. *maxim.*

N O ——— N O

Non satis est pulchra esse poemata, dulcia sunto. Lat.

HOR.—“It is not enough that poetry should be decorated; it should also be interesting.”

Non scribit ille cujus carmina nemo legit. Lat.

MART.—“That man does not write, whose verses no man reads.”—They are as much unknown, as if they had perished in *embryo*. *jeu de m*

Non sibi sed patriæ. Lat.—“Not for himself, but *a cantu*
for his country.”—Motto of Earl ROMNEY.

Non sibi sed toti genitum se credere mundo.

Lat. LUCAN.

“Believing himself to be born not for himself, but for the whole world;” or thus more freely translated:—

“Born not to serve himself, his gen’rous plan

“Takes in the universe, nor ends in man.”

Nonúmque prematur in annum. Lat. HOR.—“Let

your piece be kept nine years.”—This is a precept, with which our dramatic poets are too much “pressed by hunger and request of friends” to afford their compliance.

Non ut diu vivamus curandum est, sed ut satis. Lat.

SENECA.—“Our care should be not so much to live long, as to have lived enough.”—The proper estimate of human life is to be taken, not from the years through which it was protracted, but from the good actions by which it was distinguished.

Non vi sed sæpè cadendo. Lat.—“Not by force, but

by often falling.”—Every thing is to be effected by incessant efforts. The idea is taken from drops of water, which unremittingly falling, will hollow out a stone.

Non vultus, non color. Lat.—“There is neither the

countenance, nor the colour.”—This quotation is differently used. It is employed to repel a testimony where there is no veri-similitude, or
to

N O ——— N O

to rebut the imputation of writings to an author, which bear not the features of his style, or the complexion of his sentiments.

Nosce hæc omnia salus est adolescentulis. Lat. TERENCE.—“It is salutary for young men to be informed of these things.”

Nosce teipsum. Lat.—“Know thyself.”—This important lesson may be considered in various points of view. A wise man will endeavour to form a just estimate of his own strength and weakness, of his powers moral, physical, &c. and consider whether they are adequate to the end proposed.

Noscitur ex sociis. Lat. Prov.—“He is known by his companions.”—“Tell me,” says the Spanish proverb, “what company you keep, and I’ll tell you who you are.” *Dis-moi qui tu hantes, je dirai qui tu es.*

Nos patriam fugimus, nos dulcia linquimus arva. Lat. VIRGIL.—“We leave our country, we quit our delightful plains.”—We feel all the horrors of migrating from our native soil.

Nota bene. Lat.—“Mark well.”—Used as referring to some remarkable object or circumstance.

Notre défiance justifie la tromperie d'autrui. Fr. *That is to say, deceit him who is a traitor of being deceived* ROCHEFOUCAULT.—“Our mistrust justifies the deceit of another.”—Men are neither happy nor safe, but in mutual confidence. *very pretty precept!*

Notre mal s'empoisonne

Du secours qu'on lui donne.

Fr. Prov.

“Our disease is aggravated by the remedies which are administered.”

N'oubliez. Fr.—“Do not forget.”—Motto of the Sc. Earl GRAHAM.

Nous aurions souvent honte de nos plus belles actions, si le monde voyoit tous les motifs qui les produisent.

Fr. ROCHEFOUCAULT.—“We should often be

be ashamed of our fairest actions, were the world but to see the motives by which they were produced."—That this is frequently true, must be conceded to those, who trace every spring of action up to the source of self-love:—It is more benign, though it may be less in the spirit of this philosophy, to accept of the best motives that can be assigned for a good action.

Nous avons tous assez de force pour supporter les maux d'autrui. Fr. ROCHEFOUCAULT.—"We have all of us sufficient strength to bear the misfortunes of others."—A sneer is of course meant at the selfish and unfeeling part of mankind.

Nous ne savons ce que c'est que bonheur ou malheur absolu. Fr. ROUSSEAU.—"We do not know what is absolutely good or bad fortune."—The condition of life is mixed. The highest have their sufferings, and the lowest their consolations.

———*Novi ingenium mulierum*

Nolunt ubi velis, ubi nolis capiunt ultro. Lat. TER.
"I know the nature of woman. When you are desirous, they are unwilling; when you are disinclined, they come forward with their claims."—One of the common place satires on the caprices of the female sex.

Novos amicos dum paras, veteres cole. Lat. HERMES.
"Whilst you seek new friendships, take care to cultivate the old."—Do not lose sight of old attachments, for the sake of making new connections.

Nudum pactum. Lat.—"A naked agreement."—A promise unconfirmed by any written obligation.

Nugæ canoræ. Lat.—"Melodious trifles."—Mere sing-song without meaning.

Nugis addere pondus. Lat.—"To give weight to trifles."—To lend a consequence to matters of slight moment.

——— *Nulla aconita bibuntur*

Fictilibus.

Lat.

“No hemlock is drunk out of earthenware.”—
The danger of poison is reserved for those who
drink out of vessels of plate.

——— *Nulla est sincera voluptas*

Sollicitumque aliquid lætis advenit. Lat. OVID.

“No joy comes unmixed, and something of
anxiety intervenes with every pleasure.”

Nulla ferè causa est, in quâ non femina litem

Moverit.

Lat. JUVENAL.

“There are few disputes in life, which may
not, on tracing, be found to originate with a
woman.”—We pretend to command, but in fact
are often mere instruments in the hands of the
weaker sex.

Nulla fides regni sociis, omnisque potestas

Impatiens consortis erit.

Lat. LUCAN.

“There will be no common faith between
those who share in power, and each man will
be jealous of his associate.”—This is a strong
description of the jealous and distracted councils
of a nation, on the eve of ruin.

Nulli jactantius moerent quam qui maximè lætantur.

Lat. TACITUS.—“None mourn with more
affectation of sorrow than those who are in-
wardly rejoiced.”—Those who assume sorrow,
or affect grief, in general, out-act the reality.

Nulli negabimus, nulli differemus

Justitiam.

Lat.

“We shall not refuse or postpone the justice
which is due to any man.”—This emphatic
phrase is in *magna charta*—the “great charter”
of our rights.

Nullius

N U ——— N U

Nullius addictus jurare in verba magistri.

Lat. HORACE.

“Not being bound to swear or speak according to the dictates of any master.”—This quotation is fairly used by a writer professing to give, and using only, his own free, honest, and independent opinions.

Nullum imperium tutum, nisi benevolentia munitum.

Lat. CORN. NEP.—“No government is safe, unless it be fortified by good-will.”—The strongest powers, when they branch into tyranny and oppression, are certain to perish from their very roots. So it was with the Roman, so it will be perhaps with the French Republic. “Peace and good-will towards men,” are the buttresses to support an Empire, which looks for an indeterminate duration. *Look to India, look to Japan*

Nullum iniquum in jure præsumendum est. Lat. Law

Maxim.—“Nothing unjust is to be presumed in the law.”—All things are taken to be lawfully done until proof is adduced to the contrary: Fraud shall never be intended or presumed by the law, unless it be expressly averred.

Nullum magnum malum quod extremum est. Lat.

NEPOS.—“That evil can never be great which is the last.”—A man can undergo almost any suffering under the persuasion that it was the last which he should endure. This quotation is, however, generally employed against the fear of death, which terminates all our sufferings.

Nullum numen abest, si sit prudentia. Lat. JUVENAL.

—“No protecting power is wanting, if prudence be but employed.”—If men in general acted with prudence, they need not be under the necessity of invoking any other aid.

Nullum

Nullum tempus occurrit regi. Lat. Law Maxim.—

“No time impedes the King.”—The rights of the crown are indefeasible by any lapse of time.

Nullus commodum capere potest de injuriâ suâ propriâ.

Lat. Law Maxim.—“No man can take advantage of his own wrong.”—If a lessor and lessee of lands for years join in the cutting down of timber, the lessor shall not afterwards punish the lessee for waste, as this would be to take advantage of his own wrong.

Nullus tantus quæstus, quam quod habes parcere. Lat.

PROV.—“There is no gain so certain as that which arises from sparing what you have.”—There is no road to wealth more certain than that of œconomy.

Numerisque fertur lege solutis. Lat. HOR.—“He is borne along in numbers free from law.”—His verses are licentious, or unrestrained by any of the existing rules.

Numerus certus pro incerto ponitur. Lat.—“A certain is put for an uncertain number.”—As we say a thousand or a million to express a large number, but without meaning to ascertain the precise amount.

Numini & patriæ asto. Lat.—“I stand to God and my country.”—Motto of the Sc. Lord ASTON.

Nunc aut nunquam. Lat.—“Now or never.”—Motto of the Ir. Viscount KILMOREY.

Nunc patimur longæ pacis mala; sævior armis

Luxuria incubuit, victumque ulciscitur orbem.

Lat. JUVENAL.

“Now we suffer the mischiefs of a long peace. Luxury, more destructive than war, has engrossed us; and avenges the vanquished world.”

This is a fine description of Rome in its decline; it exhibits what Shakespeare calls

“The cankers of a calm world, and a long peace.”

Nunquam aliud natura, aliud sapientia dicit. Lat. JUVENAL.—“Nature never says one thing and wisdom another.”—Their dictates are always in complete accordance.

———*Nunquam libertas gratior extat quam sub rege pio.*

“Liberty never existed in a more gracious form than under a pious king.”—Monarchy is not unfavourable to liberty if the monarch adheres to the obligations which exist between him and the people.

Nunquam minus solus quam cum solus. Lat.—“Never less alone than when alone.”—This was the saying of the ancient philosopher, who found his greatest luxury in solitary reflection.

Nunquam nimis dicitur, quod nunquam satis discitur. Lat. SENECA.—“That never is too often said, which is never sufficiently learned.”—There are some maxims of so grave and important a nature, that they can never be too often repeated or too deeply impressed.

Nunquam non paratus. Lat.—“Always ready.”—The motto of the Marquis ANNANDALE.

Nunquam potest non esse virtuti locus. Lat. SENECA.—“There must ever be a place for virtue.”—A wise and good man can never be without a proper scope for his exertions.

Nunquam sunt grati qui nocuere sales. Lat.—“Those witticisms are never agreeable which have an injurious tendency.”—The wit which is too acrimonious will seldom find an advocate.

Nusquam tuta fides. Lat. VIRGIL.—“Our confidence is no where safe.”—This is spoken of a period of civil war, at which, more particularly, every social tie is unhappily dissolved.

Obiter dictum. Law Lat.—“A thing said by the way.”—An opinion given in passing, and which not applying judicially to the case, is not to be resorted to, as of authority.

Obruat illud male partum, male retentum, male gestum Imperium. Lat. CICERO.—“Perish that power which has been obtained by evil means, retained by similar practices, and which is administered as badly as it was acquired.”—Such a power in any state can never be of long duration.

Obsequium amicos, veritas odium parit. Lat. TERENCE.—“Obsequiousness procures friends, but truth begets hatred.”—Deference and adulation will excite a kindness, where the honest bluntness of truth must have provoked an enmity.

Obstupui, steteruntque comæ & vox faucibus hæsit.

Lat. VIRG.

“I was astonished, my hair stood at end, and my voice lingered in my throat.”—Used to describe an extreme degree of consternation.

Obtrectatio & livor pronis auribus accipiuntur; quippe malignitati falsa species libertatis inest. Lat. TACITUS.—“Detraction and envy are always listened to with attention, as the malignant effusions seem to be dictated by a false spirit of liberty.”—This is justly applied to the factious clamourer, who censures indiscriminately every act of ministers:—it cannot reach those who speak not from prejudice, and censure not without a cause.

——— *O cæca nocentum*

Consilia! O semper timidum scelus. Lat. STAT.

“Oh the blind councils of the guilty! Oh, how ever cowardly is wickedness.”—It has been often remarked that Providence seems to darken the understandings, and to depress the spirits of great criminals.

O C ——— O D

Occupet extremum scabies. Prov. Lat.—“Let the itch infect the last.”—*Anglice*, The Devil take the hindmost.

Occurrent nubes. Lat.—“Clouds will intervene.”—Motto of the Baron ELIOT.

O! Curas hominum, O quantum est in rebus inane. Lat. PERSIUS.

“Oh, the cares of men, and how much of frivolity is in their affairs.”

Oderint dum metuant. Lat. CICERO.—“Let them hate, provided they fear.”—This is the sentiment of a tyrant towards his subjects, briefly and characteristically expressed.

Oderunt hilarem tristes, tristemque jocos. Lat. HOR.—“The grave dislikes the chearful man, and the man of gayer spirits hates the grave.”—There can be no pleasurable association between people of a different temperament.

Oderunt peccare boni, virtutis amore. Lat. HORACE.—“Good men forbear to sin, merely from their love of virtue.”—Those who love virtue for herself, will act solely from her impulses, and without any regard to extrinsic circumstances.

Odia in longum jaciens quæ reconderet, auctaque promeret. Lat. TACITUS.

“A man who lays his resentment aside, but stores it up to bring it forward with additional acrimony.”—This, as JUNIUS observes, is a description of the very worst of characters. The man who can dissemble his resentment until occasion serves, is the basest of all hypocrites, and the most dangerous of all enemies.

Odia qui nimium timet regnare nescit. Lat. SENECA.—“He who is too fearfully alive to hatred, is ignorant of the art of reigning.”—The sovereign who aims at the general good of his people, should learn to condemn the resentments of individuals.

Odimus

Odinus accipitrem quia semper vivit in armis. Lat. Prov.—“We hate the hawk, because she is always at variance.”—All men must detest that power, which is in a state of eternal hostility.

Odi profanum vulgus & arceo. Lat. HORACE.—“I hate and repel from me the profane vulgar.”—This is in the exordium of the poet to a religious hymn, and on a subject of which the common people were supposed to be wholly ignorant. It is now sometimes used to mark their exile from the regions of political mystery.

Odium theologicum. Lat.—“A theological hatred.”—The hatred of divines. It has been observed, that gownsmen bear with them a greater degree of rancour than any other class of disputants. *a nobis probatum est.*

O! fortunatos nimium, sua si bona norint.

Lat. VIRGIL.—“Oh! how much more than fortunate, were they but aware of their own happiness.”—This exclamation was originally applied to the condition of husbandmen. It is now used to envelop the opiate which it is deemed necessary to apply to any political discontent.

Ogni medaglia ha il suo ^{rovescio} reverso. Ital. Proverb.—“Every medal has its reverse.”—There are two sides to every statement.

Ohe! Jam satis. Lat. HORACE.—“Oh! there is now more than enough.”—A phrase used to denote satiety and disgust.

O! Imitatores! Servum pecus! Lat. HORACE.—“Oh! Ye imitators what a servile herd ye are.”—How much does the servile copyist sink beneath the originality of genius?

O L ——— O M

Olim meminisse juvabit. Lat. VIRGIL.—“The future recollection will be pleasing.”—There is a melancholy consolation in the retrospect of past misfortunes.

O Putile secret que de mentir à propos. Fr. Prov.—“Oh! What an useful secret it is to be able to lie to the purpose.”—In the world of politics, all morality being out of the question, nothing is more useful than a well-coined lie, which is of temporary use; and which, the occasion being passed, is soon and completely forgotten.

O major tandem parcas insane minori.

Lat. HORACE.

“Oh! thou who are greatly mad, deign to spare me the lesser madman.”—A phrase often used ironically in a paper warfare.

O! miseras hominum mentes, oh! pectora cæca!

Lat. LUCRETIVS.

“How wretched are the minds of men, and how blind their understandings!”—A quotation frequently and well applied in a moment of popular delusion.

Omne actum ab agentis intentione est judicandum. Lat. Law Maxim.—“Every act is to be judged from the intention of the agent.”—In contracts and obligations, the law particularly looks to the intention of the parties. In wills the intent of the testator is to be religiously regarded.

*Omne animi vitium tanto conspectius in se,
Crimen habet, quanto major qui peccat habetur.*

Lat. JUVENAL.

“Every fault of the mind becomes more conspicuous and more guilty in proportion to the rank of the offender.”—Persons in high station are not only answerable for their own conduct,

conduct, but for the example which they may hold out to others. This, joined to their advantages of education, aggravates their vices, and loads them with a greater share of responsibility.

Omne capax movet urna nomen. Lat. HORACE.—

“In the capacious urn of death every name is shaken.”—With respect to mortality all are subject to the same lot.

Omnes eodem cogimur—omnium

Versatur urna—serius ocyus

Sors exitura.

Lat. HORACE.

“We are all compelled to go the same way; the urn of death is agitated for all; and sooner or later the lot must come forth.”—The tendency of this quotation is nearly the same with the foregoing.

Omne ignotum pro magnifico. Lat.—“Every thing

unknown is taken for magnificent.”—We are apt to annex the idea of greatness to that which is mysterious or remote.

Omne tulit punctum qui miscuit utile dulci.

Lat. HORACE.

“He has carried every point, who has mixed the useful with the agreeable.”—It is the highest praise of a writer to entertain whilst he instructs, and to interest the heart, whilst he informs the mind.

Omnem crede diem tibi diluxisse supremum. Lat. HO-

RACE.—“Believe that each day is the last to shine upon thee.”—Always suppose that your death is near, and when it comes you will be found better prepared.

O M ——— O M

Omnes habentur & dicuntur tyranni, qui potestate sunt perpetuâ, in eâ civitate quæ libertate usa est.

Lat. CORN. NEP. in *Themistoclem*.—"All men are held and rated as tyrants, who possess themselves of *perpetual* power in a state which once enjoyed the blessings of freedom."

Omne solum forti patria est. Lat. OVID.—"To a brave man, every soil forms his country."—A stout spirit is not to be subdued even by exile. He will find his country in every clime.

Omne supervacuum pleno de pectore manat.

Lat. HORACE.

"Every thing that is superfluous overflows from the full bosom."—The poet who means to interest, should not overload his subject with unnecessary description or improbable aggravation.

Omnia bona bonis. Lat.—"All things are good with good men."—Motto of the Irish Viscount WENMAN.

Omnia cum amico delibera, sed de te ipso prius. Lat. SENECA.—"Consult with your friend on every thing, but particularly on that which respects yourself."—He may be able to direct in cases where otherwise your self-love may mislead.

*Omnia fanda nefanda malo permista furore
Justificam nobis mentem avertère Deorum.*

Lat. CATULLUS.

"The confusion of right and wrong in this accursed war, has deprived us of the protecting care of Heaven."

——— *Omnia Græcè!*

Cum sit turpe magis nostris nescire Latine.

Lat. JUV.

"Every thing is affectedly Greek, when it is more shameful for our Romans to be ignorant of Latin."—This is used as a sarcasm on those who

OM—OM

who devote themselves to the study of other languages without having previously attained the mastery of their own.

Omnia inconsulti impetûs cæpta, initiis valida, spatio languescunt. Lat. TACITUS.—“All matters commenced with hasty violence are strenuous in the beginning, but languish in the end.”—That fervour which seeks no aid from wisdom soon evaporates: the means are therefore exhausted before the end can be attained.

Omnia mea mecum porto. Lat.—“All that is mine I carry with me.”—All my property, it has been waggishly translated, is *personal*.

Omnia non pariter rerum omnibus apta.

Lat. PROPERTIUS.

“All things are not alike for all men fit.”

Omnia prius verbis experiri, quam armis, sapientem decet. Lat. TERENCE.—“It is becoming wisdom to try all that can be done by negotiation before recourse is had to arms.”—Every practicable expedient should be tried by statesmen, before they consent to rush into the horrid, inexpiable mischief of war. *Read it, you Ministers.*

Omnia quæ nunc vetustissima creduntur nova fuere; & quod hodiè exemplis tuemur, inter exempla erit. Lat. TACITUS.—“All that we now deem of antiquity at one time were new, and what we now defend by examples, on a future day will stand as precedents.”—This just observation is frequently turned against those who wish to rest every thing on the authority of musty records and antiquated precedents.

Omnia tuta timens. Lat. VIRGIL.—“Fearing all things, even those which are safe.”—A mind long harassed with dangers, cannot look with confidence to any quarter for security or repose.

O M ——— O N

Omnia vincit amor, & nos cedamus amori.

Lat. VIRGIL.

“Love conquers all things, and let us yield to love.”—His power is so despotic that nothing is left to mortals but submission.

——— *Omnis enim res,*

*Virtus, fama, decus, divina, humanaque pulchris
Divitiis parent.*

Lat. HORACE.

“For all divine and human affairs, virtue, fame, and honour now obey the alluring influence of riches.”—It was said in the days of this poet “that at *Rome* all things were venal.”—Had he lived in later days, he could have furnished even a stronger description of the omnipotence of wealth, and of the power of venality.

On commence par être dupe, on finit par être fripon.

Fr. Mad. DESHOUILERES.—“They begin by being fools, and end in being knaves.”—This is a just description as it is applied to the progress of a gambler.

“Such is the equal progress of deceit,

“The early dupe oft closes in the cheat.”

On dit. Fr.—“It is said.”—It is an *on dit*.—It is merely a loose report.

On fait souvent tort à la vérité par la manière dont on se sert pour la défendre. Fr.—“An injury is frequently done to the cause of truth, by the manner in which some men attempt to defend it.”—An injudicious advocate is sometimes more hurtful than a violent adversary.

On n'a jamais bon marché de mauvaise marchandise.

Fr. Prov.—“The best is always the cheapest.”

On n'auroit guère de plaisir, si l'on ne se flattoit point.

Fr.—“A man would have but little pleasure if he did not sometimes flatter himself.”

On

On n'est jamais si heureux, ni si malheureux qu'on se l'imagine. Fr. ROUCHEFOUCAULT.—“People are never so fortunate, or so unfortunate, as they suppose themselves to be.”—In either case the feeling is exaggerated. We are ever too much elated or too much depressed.

On ne cherche point à prouver la lumière. Fr. Prov.—“There is no necessity for proving the existence of light.”—It is idle to adduce proofs of that which is self-demonstrated.

On ne donne rien si libéralement que les conseils. Fr. ROUCHEFOUCAULT.—“Men give away nothing so liberally as their advice.

On ne méprise pas tous ceux qui ont des vices, mais on méprise tous ceux qui n'ont aucune vertu. Fr. ROUCHEFOUCAULT.—“We do not despise all those who have vices; but we despise those who are without any virtue.”—In the former case, there may be some good qualities to make atonement.

On ne se blâme, que pour être loué. Fr. ROUCHEFOUCAULT.—“Men only blame themselves for the purpose of being praised.”—When we impute to ourselves a fault, we generally expect to receive a compliment in return.

On ne trouve guère d'ingrats, tant qu'on est en état de faire du bien. Fr.—“We find but few people ungrateful, whilst we are still in a condition to confer benefits.”—Expectation in this case sustains the office of gratitude.

On parle peu quand la vanité ne fait pas parler. Fr. ROUCHEFOUCAULT.—“Men speak but little when vanity does not induce them to speak.”—When a person speaks much in company, it is done, in most instances, with a view to distinguish himself.

On

ON———OP

On perd tout le temps qu'on peut mieux employer. Fr. ROUSSEAU.—“All that time is lost which might be better employed.” *ce mot nuage est trop vague*

On peut attirer les cœurs par les qualités qu'on montre, mais on ne les fixe que par celles qu'on a Fr. DE MOY.—“Hearts may be attracted by assumed qualities, but the affections are not to be fixed but by those which are real.”—Men or women may captivate each other, in the first instance, by putting on a feigned character, but the masque of the hypocrite is loose, and its fall must inevitably betray the fraud and the disguise.

On prend le peuple par les oreilles, comme on fait un pot par les anses. Fr. PROV.—“The people are to be taken by the ears as a pot is by the handles.”—This is a reflection often cast, and frequently with justice, on the credulity of the mass of the people.

Onus probandi. Lat.—“The burden of proving.”—The *onus probandi* should lie on the person making a charge. He is bound to prove what he asserts.

Opera illius mea sunt. Lat.—“His works are mine.”—The motto of Lord BROWNLOW. *little more not his*

Opere in longo fas est obrepere somnum.

Lat. HORACE.

“In a long work it is allowable that sleep should sometimes creep on the writer.”—A lapse is pardonable in a poem of great length. More indulgence is due to the author of an epic poem than can be allowed to the framer of an epigram or sonnet.

Opprobrium medicorum. Lat.—“The disgrace of the physicians.”—A name given to a disorder like the cancer, which is generally considered as incurable, *and how many more in bedrocks.*

Optat ephippia bos piger, optat arare caballus.

Lat. HORACE.

"The lazy ox wishes for horse-trappings, and the steed wishes to plough."—It is the same in human nature. Every man wishes to exchange his situation; and frequently to adopt one which is unsuited to his powers.

*L'homme de la nature n'en pour-
suet à cette inconstance*

Optimum obsonium labor. Lat. Prov.—"Labour is the best sauce."—Labour, like hunger, can give a relish to the homeliest food.

Il n'est sauce que d'appétit

Ora & labora. Lat.—"Pray and labour."—The motto of the Sc. Earl DALHOUSIE.

Orandum est ut sit mens sana, in corpore sano.

Lat. JUVENAL.

"Our prayers should be for a sound mind in an healthy body,"—as the first great requisites to human happiness.

a pithy & sublime prayer!

Os homini sublime dedit cœlumque tueri.

Lat. HORACE.

"To man he (God) gave an upright countenance, and to survey the Heavens."—Other animals move in an horizontal posture. An erect attitude is given to man, as if on purpose that he should survey the works of the creation. It has been thus admirably imitated,

"If prone in thought, our stature is our shame,

"And man should blush his forehead meets the skies."

This is a deduction, not an imitation of the above

O! si sic omnia. Lat.—"Oh had he thus conducted himself in every respect."—This quotation is applied to an inconsistent character, who is as meritorious in one great instance, as he is censurable in other points of his conduct.

O! tempora, Oh! mores. Lat. CICERO.—"Oh the times and the manners."—How the former are changed, and the latter debased.

Otia

O T ——— P A

Otia si tollas, periere Cupidinis arcus. Lat. OVID.

“Remove but the temptations of leisure, and the bow of Cupid shall lose its effect.”—It is indolence that gives force to our passions; they produce but little effect on the mind which is absorbed in business and industry.

Otium cum dignitate. Lat.—“Leisure and respect.”

He enjoys his *otium cum dignitate*. He is withdrawn from business, and is honoured in his retreat.

Otium sine dignitate. Lat.—“Leisure, without dignity.”—A character precisely the reverse of the

preceding. *deceit & dissimulation, truly!*

Oùblie je ne puis. Fr.—“I can never forget.”—

Motto of the Sc. Baron COLVILLE. *tant pis pour vous*

Ouvrage de longue haleine. Fr.—“A long-winded business.”—A work too tediously spun out. *à volée*

P.

Pabulum. Lat.—“Food.”—Nutriment.

Pabulum Acherontis. Lat. PLAUTUS.—“Food for the *Acheron*.”—A fabled river in the infernal regions.—An old fellow just ready to drop into the grave.

Passa conventa. Lat.—“Conditions agreed upon.”—A diplomatic phrase used to describe certain articles, which are to be observed,—until one of the parties finds a convenience in their violation.

Pallida mors æquo pulsat pede

Pauperum tabernas, regumque turres.

Lat. HORACE.

"Pale death approaches with an equal step, and knocks indiscriminately at the door of the cottage and the portals of the palace."—Peasants and princes are alike subjected to the immutable law of mortality.

the Roman Bailiffs used to knock with their foot at the door of a debtor, to get admittance

Palma non sine pulvere. Lat.—"I have gained the palm, but not without labour."—Motto of the Earl of LIVERPOOL.

Do you accompany your son on this march to Paris?

Papier mâché. Fr.—"Chewed paper."—That mashed substance of which snuff-boxes and other articles are made.

Parcere subiectis & debellare superbos. Lat. VIR-

GIL.—"To spare the lowly and subdue the proud."—The French have held out their adoption of this maxim, which they thus translate,

"*Guerre aux châteaux & paix aux chaumières.*"

—War against the castles, but peace to the cottages.

They have repris l'ancien régime.

Pari passu. Lat.—"With an equal pace."—By a similar gradation.

Paritur pax bello. Lat. CORN. NEP.—"Peace is produced by war."—The party desirous of peace is often compelled to make a greater shew of hostile preparation, in order to bring about the return of that inestimable blessing.

Par les mêmes voies on ne va pas toujours aux mêmes fins. Fr. St. REAL.—"By the same means we do not always arrive at the same ends."—Though acting from the best experience, our plans may be deranged by unforeseen circumstances.

Par

Parlez du loup & vous verrez sa queue. Fr. Prov.
 "Speak of the wolf, and you will see his tail."
 Mention but a person's name, and he instantly
 makes his appearance. Or, as the English pro-
 verb has it, "Talk of the Devil," &c. *quite vulgar.*

*Parlez peu & bien, si vous voulez qu'on vous
 regarde, comme un homme de mérite.* Fr.—"Speak
 but little and well, if you would be esteemed as
 a man of merit."—You should neither tire by
 loquacity or offend by incorrectness.

Par manière d'acquit. Fr. Prov.—"By way of
 discharge."—Carelessly. *for from blame.*

Par negotiis neque supra. Lat. TACITUS.—"Neither
 above nor below his business."—Used to de-
 scribe a man whose abilities are exactly fitted
 to his station.

Par nobile fratrum. Lat.—"A noble pair of bro-
 thers."—Used ironically to denote two asso-
 ciates exactly suited to each other.

Pars beneficii est, quod petitur, si cito neges. Lat.
 SYRUS.—"It is something like kindness im-
 mediately to refuse, what it is intended to deny."
 —It is charity not to excite a hope, when it
 must end in disappointment. *Bi, dat qui cito dat.*

*Pars hominum gaudet vitiis constantur & urget
 Propositum; pars multa natat, modo recta capeffens,
 Interdum provis obnoxia.* Lat. HOR.

"Some men exult in their vices, and con-
 stantly pursue their vicious objects—but the
 greater part are fluctuating, sometimes under-
 taking what is right, and sometimes yielding to
 that which is wrong.

Pars minima sui. Lat.—"The smallest part of the
 man, or of the thing."—The poor shadowy
 remains of the man—or the frittered remnant of
 the subject.

Pars

Pars sanitatis velle sanari fuit. Lat. SENECA.—

“The wish to be cured is of itself an advance to health.”—Metaphorically: to be conscious of one’s own folly is a negative advance to amendment.

Par signe de mépris. Fr.—“As a token of contempt.”

Parturiunt montes, nascitur ridiculus mus. Lat.

HORACE.—“The mountain is in labour, and a ridiculous mouse is brought forth.”—Applied to an author or orator, whose laboured openings produce nothing in the end but abortion or imbecility.

Parvum parva decent. Lat. HORACE.—“Little

things befit the humble man.”—The man in a low station never makes himself ridiculous but when his efforts exceed his means.

Pas à pas on va bien loin. Fr.—“Step by step one goes very far.”—To advance by gradual degrees is in general the most secure, as well as most successful. *chi va piano va sano e va lontano.*

Pascitur in vivis livor, post fata quiescit,

Tunc suus, ex merito, quemque tuetur honor.

Lat. OVID.

“Envy is nourished against the living. It ceases when the object is dead. His deserved honours then will defend him against calumny.”—The sentiment that the world seldom does justice to living merit, will be found, varied only in the expression, in different places of this collection.

Passim. Lat.—“Every where.”—In various places.

Pater familiâs. Lat.—“The father of a family.”

—————*Pater ipse colendi*

*Haud facilem esse viam voluit primusque per artem
Movit agros, curis acuens mortalia corda.*

Lat. VIRGIL.

“The father himself, of tillage, did not wish the way to be easy: he was the first to raise the

the soil by art; inciting the human heart by anxiety."—Providence has put care and labour in our way, as blessings too easily enjoyed are soon neglected, if not despised.

Pater patriæ. Lat.—"The father of his country."

Patience passe science. Fr.—"Patience surpasses knowledge."—The motto of Viscount FALMOUTH.

Patitur qui vincit. Lat.—"He who conquers, suffers."—Motto of the Sc. Baron KINNAIRD.

Patriæ fumus igne alieno luculentior. Lat.—"The smoke of one's own country appears brighter than any foreign fire."—Every man must love his natal soil, in spite of all its comparative disadvantages.

Patria cara, carior libertas. Lat.—"My country is dear, but liberty is dearer."—Motto of Earl RADNOR.

Patriâ quis exul se quoque fugit? Lat. HORACE.—"What exile from his country is able to escape himself?"—Guilt vainly seeks for a refuge in foreign climes from its own consciousness.

"What exile from his native land,
"E'er left *himself* behind?" HASTINGS.

Patriæ infelici fidelis. Lat.—"Faithful to my unhappy country."—Motto of the Ir. Earl of COURTOWN. *What say you, you Emigrants?*

Patriis virtutibus. Lat.—"By hereditary virtue." Motto of the Ir. Baron LEITRIM.

——— *Pauci dignoscere possunt
Vera bona, atque illis multum diversa.*

Lat. JUVENAL.

"Few men can distinguish between that which is really good, and that which is directly the opposite."—There are many who are incapable of chusing that course which is likely to prove advantageous to themselves.

Paulum

Paulum sepultæ distat inertia

Celata virtus.

Lat. HORACE.

"Virtue or energy when concealed differs but little from buried inertness."—If a man can serve his country or his friend, and withholds his exertions, he is as liable to blame for his indolence as another for his incapacity.

Pauper enim non est cui rerum suppetet usus.

Lat. HORACE.

"That man is not poor who has the use of necessary things."—The wise man, when the wants of life are supplied, can smile at those who are running after its luxuries and superfluities.

Pax in bello. Lat.—"Peace in war."—A relaxed or incompetent system of hostility.—"The king," says Dr. Johnson, "who makes war on his enemies tenderly, distresses his subjects most cruelly."—Motto of the Duke of LEEDS.

Peccavi. Lat.—"I have sinned."—To make one cry *peccavi*—to compel him to acknowledge his transgression.

Pecuniam in loco negligere maximum est lucrum. Lat. TERENCE.—"To despise money on some occasions leads to the greatest gain."—There are circumstances where nothing is to be expected but from a liberal expenditure.

Peine forte & dure. Fr.—"A harsh and severe pain."—This was applied in the old law to the punishment of laying under heavy weights, and feeding only with bread and kennel water the culprit who refused to plead on his arraignment.—This severity is done away by a recent law, which enacts that the culprit so refusing to plead shall be held to have pled guilty.

Pendente lite. Lat.—"Whilst the suit or contest is depending."

Pense à bien. Fr.—"Think for the best."—Motto of Viscount WENTWORTH.

Per acuta belli. Lat.—“Through the perils of war.”—Motto of the Irish Earl of TYRCONNEL.

———*Peraget tranquilla potestas
Quod violenta nequit: mandataque fortius urget
Imperia quies.* Lat. CLAUDIAN.

“Power can do more by quietude than by violence, and calmness will best enforce the imperial mandate.”—Things lawfully and mildly commanded exact performance; but if harshly and illegally required, produce dislike, and sometimes refusal and resistance.

Per angusta ad angusta. Lat.—“Through difficulties to grandeur.”—Motto of the Ir. Earl of MASSAREENE.

Per ardua liberi. Lat.—“Freedom through difficulty.”—The motto of Lord CAMELFORD.

Percunctatorem fugito nam garrulus idem est. Lat. HORACE.—“Shun the inquisitive person, for he is also a talker.”—Those who enquire much into the affairs of others, are seldom capable of retaining the secrets which they learn.

Periculose plenum opus aleæ. Lat.—“A work full of dangerous hazard.”—A business pregnant with danger.

*Periere mores, jus, decus, pietas, fides,
Et qui redire nescit, cum perit, pudor.*

Lat. SENECA.

“We have lost all morals, justice, honour, piety, and faith; and with these that modest sense of shame which, once extinguished, never can be restored.” This is one of the complaints, frequently, and at all times repeated, of the dissoluteness of the present age.

Periissem ni periissem. Lat.—“I had perished unless I had perished.”—The motto of the Sc. Baron NEWARK. *too enigmatical.*

Per

P E ——— P E

Per il suo contrario. Ital.—“By its reverse or opposite.”—Motto of the Earl of UXBRIDGE.

Per mare per terras. Lat.—“Through sea and land.”—Motto of the Ir. Baron MACDONALD.

Permitte divis cætera. Lat. HORACE.—“Leave the rest to the gods.”—Discharge your duty, and leave the rest to Providence.

Per quod servitium amisit. Law Term.—“By which he lost her service.”—The words are used to describe the injury sustained by the plaintiff when the defendant has debauched a daughter or apprentice.

Per saltum. Lat.—“By a leap.”—He has taken his degrees *per saltum*.—He has attained to high honours by passing over the intermediate degrees.

Per scelera semper sceleribus certum est iter. Lat. SENECA.—“The way to wickedness is always through wickedness.”—The perpetration of one crime generally leads to the commission of another.

Per se. Lat.—“By itself.”—No man likes mustard *per se*. JOHNSON.

Perseverando. Lat.—“By perseverance.”—The motto of Lord DUCIE.

Per varios casus, per tot discrimina rerum. Lat. VIRGIL.

“Through various chances, and through so many vicissitudes of affairs.”—After such a strange variety of adventures.

Pessimum genus inimicorum laudantes. Lat. TACITUS.—“Flatterers are the worst species of enemies.”—You cannot guard against their attacks.—A secret mine is more to be dreaded than an open assault.

Petites maisons. Fr.—“The little houses.”—A French phrase for a mad-house; probably from the narrowness of the cells.

Peu de bien, peu de soin. Fr. Prov.—“He who has not much wealth, has not much care.”

Philosophia stemma non inspicit. Platonem non accepit nobilem philosophia sed fecit. Lat. SENECA.—

“Philosophy does not look into pedigrees. She did not adopt Plato as noble, but she made him such.”—In the eye of true philosophy, all men are equal; distinction is only to be acquired by superior worth and talents.

——— *Pictoribus atque poetis*

Quidlibet audendi semper fuit æqua potestas.

Lat. HORACE.

“The power to dare every thing always belonged to painters and to poets.”—The sister arts are entitled to avail themselves of equal boldness of invention.

——— *Piger scribendi ferre laborem;*

Scribendi recte, nam, ut multum nil moror.

Lat. HORACE.

“Too indolent to undergo the toil of writing, I mean of writing well; for as to the quantity of his composition, that is wholly out of the question.”—Applied with propriety to the numerous tribe of careless dashing writers, who cannot endure the labour of revising or correcting their own works.

Plerumque gratæ divitibus vices. Lat. HORACE.

“Changes are generally agreeable to the opulent.”—The poet alludes to the love of variety, so generally prevalent in those who can afford to indulge in it.

Ploratur lacrymis amissa pecunia veris.

Lat. JUVENAL.

“The loss of money is deplored with real tears.”—Whatever may be affected on other subjects, nothing wounds the feelings of most men, so much as their pecuniary losses.

Plura sunt quæ nos terrent, quam quæ premunt, & sæpius opinione quam re laboramus. Lat. SENECA.—“Our alarms are much more numer-

ous

ous than our dangers, and we suffer much oftener in apprehension than in fact."—The experience of human life has proved, that imaginary terrors occur more frequently than real dangers.

Pluries. Lat. Law Term.—"At several times."

—It is a name given to a writ which issues after two former writs have gone out without effect.—The original writ is the *capias*—then follows an *alias*, which failing, the *pluries* issues.

Pluris est oculatus testis unus, quam auriti decem.

Lat. PLAUTUS.—"One eye-witness is of more weight than ten who give evidence from hearsay."

Plus apud me ratio valebit, quam vulgi opinio. Lat.

"Reason shall prevail with me more than popular opinion."—I shall prefer my own judgment to general prejudice.

Plus dolet quam necesse est, qui ante dolet quam necesse est. Lat. SENECA.—

"He grieves more than is necessary, who grieves before it is necessary."

Plusque exemplo quam peccato nocent. Lat.—

"They do more mischief from the example, than from the sin."—Spoken of persons in distinguished situations. The best example should be given from the highest place.

Plus ratio quam vis cæca valere solet. Lat. CORN.

GALLUS.—"Reason can in general do more than blind force."—That which cannot be done by mere strength, is sometimes to be accomplished by address.

Plus salis quam sumptus. Lat. C. NEPOS.—

"There was more of relish than of cost."—A proper definition of a philosophical entertainment.

Poeta nascitur non fit. Lat. Prov.—“A poet is born, but is not made.”—No degree of study can make a poet, unless the man be possessed of innate genius.—This however is a point very warmly litigated.

Point d'argent, point de Suisse. Fr. Prov.—“No more money, no more Swiss.”—An allusion to the mercenary services of that nation.—No longer pipe, no longer dance.

Pol! me occidistis amici. Lat. HORACE,—“By H——n, you have destroyed me, my friends.”—Your misplaced zeal has inflicted on me an injury.

*Ponamus nimios gemitus; flagrantior æquo
Non debet esse dolor viri, nec vulnere major.*

Lat. JUVENAL.

“Let us dismiss all excessive sorrow: the grief of a man should not pass the bounds of propriety, or shew itself greater than the infliction.” A man is debased by that womanish sorrow, which knows no bounds, and passes far beyond the occasion.

*Pone seram, cohibe; sed quid custodiet ipsos
Custodes? Cauta est & ab illis incipit uxor.*

Lat. JUVENAL.

“Apply locks and restraint, but who shall watch your own spies? Your wife is cunning, and will begin by seducing them.”—When a woman is inclined to mischief, her artifices will mock every preventive effort.

Ponton. Fr. Military Term.—“A temporary bridge for an army.”—*Pontonniere*, men who are employed in the construction of such bridges.

———*Populus me sibilat at mihi plaudo
Ipse domi, simulac nummos contemplor in arca.*

Lat. HORACE.

“The people hiss me, but I applaud myself at home when I contemplate the money in my chest.”

*A Ponderibus librata sui, balanc'd on its own weights,
applied to the Constitution of England*

chest."—The miser in the view of his hoards, finds a consolation and refuge from the public contempt.

Posse comitatus. Lat.—“The power of the county,” which the sheriff is authorized to call forth whenever an opposition is made to the King’s writ, or to the execution of justice.

Possunt quia posse videntur. Lat.—“They are able, because they seem to be able.”—The greater energy in all cases of force will be found on that side, which from any cause whatever can be taught to look confidently for success.

Post bellum auxilium. Lat.—“Aid after the war.” A vain and superfluous succour, offered when the difficulty is past.

Postea. Law Lat.—“The name given to the writ by which the proceedings by *nisi prius* are returned after the verdict, into the court of common pleas.”

———*Post equitem sedet atra cura.* Lat. HORACE. “Dark care sits behind the horseman.”—This is said of the man of guilt, who vainly endeavours to fly from his own reflections.

Post malam segetem ferendum est. Lat. SENECA.—“After a bad crop, you should instantly begin to sow.”—Instead of sinking under misfortune, we should immediately think of renewing our industry.

Post nubila Phœbus. Lat.—“The sun shines forth after clouds.”—Motto of the Ir. Baron SHULDHAM.

Post tot naufragia portum. Lat.—“After so many shipwrecks, there appears an harbour.”—After so many dangers, an asylum at length presents itself.—Motto of Earl SANDWICH.

Post tenebras lux. O 4 après les ténèbres la lumière.
the motto of the ci devant Republic of Geneva.

Postulata. Lat.—“ Things required.”—The admissions demanded from an adversary, before the main argument is entered upon.

Potentiam cautis quam acribus consiliis tutius haberi. Lat. TACITUS.—“ Power is more safely to be retained by cautious than by severe councils.”—Mildness combined with vigilance, as a prop of power, is more to be relied upon than a system of irritating severity.

Potentissimus est qui se habet in potestate. Lat. SENECA.—“ He is most powerful, who has himself in his power ;”—who is able to command himself.

Pour bien desirer. Fr.—“ To desire good.”—Motto of Lord DACRE.

Pour connoître le prix de l'argent, il faut être obligé d'en emprunter. Fr.—“ In order to know the value of money, a man must be obliged to borrow.”—He will then learn its value from the price which is set upon the obligation.

Pour s'établir dans le monde, on fait tout ce que l'on peut, pour y paroître établi. Fr. ROCHEFOUCAULT.—“ When a man has to establish himself in the world, he makes every effort in his power to exhibit himself as already established.”

Pour y parvenir. Fr.—“ To attain the object.”—Motto of the Duke of RUTLAND.

Præferre patriam liberis regem decet. Lat. SENECA.—“ A king should prefer his country to his children.”—His duty to his subjects should take place of his family affections.

Præmunire. Law Lat. (from *Præmonere*, “ to forewarn.”—A writ by which offenders in certain cases, are put out of the protection of the law.

P R ——— P R

Præsto & persto. Lat.—“ I perform, and I persevere.”—Motto of the Sc. Earl of HADDINGTON.

——— *Prævo vivere naso, Spectandum nigris oculis, nigroque capillo.*

Lat. HORACE.

“ With an ugly nose, to be remarkable for fine black eyes and hair.”—Beauty consists in the proportion, correspondence, and harmony of parts. A fine eye, the poet hints, will only serve to make an ugly nose the more conspicuous. Thus the value of one qualification is frequently impaired through the want of another.

Preces armatæ. Lat.—“ Armed prayers.”—Claims made with feigned submission, but which at the same time are to be sustained by force.

Prend moi tel que je suis. Fr.—“ Take me just as I am.”—Motto of the Ir. Visc. LOFTUS.

Prendre la lune avec les dents. Fr.—“ To seize the moon with one’s teeth.”—To aim at impossibilities.

Prendre martre pour renard. Fr. Prov.—“ To take a marten for a fox.”—To catch a Tartar—to take a wrong sow by the ear.

Prêt d’accomplir. Fr.—“ Ready to perform.”—Motto of the Earl of SHREWSBURY.

Prêt pour mon pays. Fr.—“ Ready for my country.”—Motto of Lord MONSON.

Primâ facie. Lat.—“ On the first face.”—On the first view of an affair; or, in parliamentary phraseology, on the first blush of the business.

Primæ

Primæ viæ. Lat.—“The first passages” of the human body—the intestinal canal.

Primum mobile. Lat.—“The first motion.”—The main spring, or impulse, which puts all the other parts into activity.

Principibus placuisse viris non ultima laus est.

Lat. HORACE.

“To have pleased great men, is a circumstance which claims not the last degree of praise.”—This poet was also a courtier. The praise could not be great, if the court of Augustus bore a resemblance to those of modern times.

Principiis obsta. Lat.—“Meet the first beginnings.” Look to the budding mischief, before it has time to ripen into maturity. *See the next article.*

Principiis obsta, sero medicina paratur

Cùm mala per longas convaluere moras.

Lat. OVID.

“Meet the disorder in its outset. The medicine may be too late, when the disease has gained ground through delay.”—This precept is universally just. It is at present more frequently applied to political, than to animal economy.

Prius quam incipias consulto, & ubi consulueris maturè factò opus est. Lat. SALLUST.—“Advise well before you begin; when you have maturely considered, then act with promptitude.”

Privatus illis census erat brevis—commune magnum.

Lat. HORACE.

“Their private fortunes were but small, the wealth of the public was great.”—This description was applied to the infancy of the Roman republic, and contrasted with the later and more corrupt times, when individuals were possessed of enormous wealth, while the public treasury was impoverished.

Pra

P R ——— P R

Pro aris & focis. Lat.—“For our altars and our hearths.”—For our religion and our firesides.

Probam pauperiem sine dote quæro. Lat.—“I court virtuous poverty without a dowry.”—I throw myself into the embraces of poverty, unactuated by any ambitious wishes.

Probitas laudatur & alget. Lat. JUV.—“Honesty is praised and freezes.”—Acts of probity have too frequently no other reward than a cold commendation.

Probitas verus honos. Lat.—“Probity is true honor.”—The motto of the Ir. Viscount CHETWYND.

Pro bona publico. Lat.—“For the public good.”

Probum non pœnitet. Lat.—“The honest man does not repent.”—Motto of Lord SANDYS.

Pro Christo & patriâ. Lat.—“For Christ and my country.”—Motto of Sc. Earl KERR.

—*Procul O ! procul este profani
Conclamat vates, totôque abstite luco.*

Lat. VIRGIL.

“Retire! far hence retire ye profane; and quit entirely the sacred grove.”—This was the solemn preface to the *Eleusinian* mysteries. The first line is often quoted in an ironical sense.

Prodesse civibus. Lat.—“To be of advantage to my fellow citizens.”—To be employed on a work, the end and aim of which is to be of service to the community to which one belongs.

Prodesse quam conspiceri. Lat.—“To do good rather than to be conspicuous.”—Motto of Lord SOMERS.

Pro

P R———P R

Pro & con. Lat.—“For and against.”—The reasonings *pro & con*—on both sides of the question.

Pro hac vice. Lat.—“For this turn.”—A. shall present *pro hac vice*, when B. has an alternate right of presentation to a living.

Prohibetur ne quis faciat in suo, quod nocere possit in alieno. Lat. Law Maxim.—“It is forbidden that any man should do that in his own, which may injure another.”—If a man does any thing on his ground which offends his neighbour, 'tis held to be a nuisance, and as such may be abated: Such an offence is the building which darkens the windows of another, erecting a dye-house, forming a tan-pit, &c. the smells of which are offensive, and sometimes infectious.

Proh superi! quantum mortalia pectora cæca Noctis habent. Lat. OVIN.

“Heavens! what thick darkness pervades the minds of men.”—How clouded is the understanding of the many!

Projicit ampullas & sesquipedalia verba. Lat. HOR.—“He throws away his swollen phrases and his words a foot and a half long.”—When reduced to adversity, a man forgets the lofty tone, and supercilious language of prosperity.

Pro libertate patriæ. Lat.—“For the liberty of my country.”—Motto of the Ir. Baron MASSEY.

Pro magnâ chartâ. Lat.—“For the great charter.”—Motto of Lord Le DESPENCER.

Proprium humani ingenii est odisse quem læseris. Lat. FACITUS.—“It is in the nature of man to hate those he has injured.”—It is the disposition of many never to be reconciled to those whom they have offended, as perhaps supposing that the forgiveness of the opposite party cannot be sincere.

Pro

P R ——— P R

Pro rege & patriâ. Lat.—“For my king and country.”—Motto of the Sc. Earl of LEVEN.

Pro rege, lege, & grege. Lat.—“For the king, the law, and the people.”—Motto of Lord PONS-
SONBY.

Pro re natâ. Lat.—“For a special business.”—An assembly called *pro re nata*—for that particular affair.

Pro salute animæ. Lat.—“For the health or safety of the soul.”—Thus the ecclesiastical court has cognizance in certain cases *pro salute animæ*.

Prosperum & felix scelus virtus vocatur. Lat. SENECA.—“Wickedness, when successful and prosperous, is called virtue.”—This will be best explained by the English epigram:

“Treason does never prosper; what’s the reason?
“That when it prospers, none dare call it treason!”

Proteſtio trahit ſubjectionem & ſubjectio proteſtionem. Lat. Law Maxim.—“Protection implies allegiance, and allegiance ſhould ensure protection.”—As the ſubject owes to the ſovereign obedience, ſo the ſovereign is bound to defend the laws, the perſons, and property of his ſubjects.

Pro tempore. Lat.—“For the time.”—A measure *pro tempore*—a temporary expedient.

Proximus ardet Ucalegon. Lat. VIRG.—“Your next neighbour’s houſe is on fire.”—The danger is ſo near, that it becomes you to conſider your own ſafety.

Proximus ſum egomet mihi. Lat. Law Maxim.—“I am always neareſt to myſelf.”—This maxim bears on certain caſes, in which a man may, without injuſtice, take to himſelf a preference: as an executor may firſt pay a legacy to himſelf, or take his own debt before other debts of an equal degree.

Prudens

Prudens futuri temporis exitum

Caliginosâ nocte premit Deus

Ridetque, si mortalis ultra

Fas trepidat.

Lat. HORACE.

“God, in his wisdom, has involved the future in clouded night; and he smiles, if mortals are improperly anxious to know what is to happen.”

This is a sublime lesson to those who neglect their present opportunities, and are continually employing their thoughts about the future.

Ψυχὴς Ιατρειον.

Psuches Iatreion. Gr.—“Phyfic for the mind.”—Applied to books, or reading.

Que d'exceptions!

Publicum bonum privato est præferendum. Lat. Law

Maxim.—“The public good is to be preferred before private advantage.”—Thus a woman en-

titled to a dower, shall not be endowed of a castle of defence, because that is *pro bono publico*.

——— *Pudet hæc opprobria nobis*

Et potuisse dici, & non potuisse refelli.

Lat. HORACE.

“It is shameful that such reproaches should be cast upon us, and that we are unable to meet them with a refutation.”—Our situation is opprobrious indeed, when we are left without an answer to offer to our adversaries.

Pulchrum est accusari ab accusandis. Lat.—“It is

an honourable circumstance to be accused by those, who are themselves deserving of accusation.”

Pulchrum est benefacere reipublicæ, etiam bene dicere baud absurdum est. Lat. SALLUST.

“It is commendable to act well for the republic—even to speak well, should not be without its praise.”

Pulchrum

P U ——— Q U

Pulchrum est digito monstrari & dici hic est.

Lat. PERSIUS.

"It is pleasant to be pointed at with the finger, and to have it said, 'There goes the man.'—Applied to those who are fond of obtruding themselves upon the public notice.

Punica fides. Lat.—"Punic faith."—This phrase was used in an ironical sense by the Romans, to denote the treachery of the Carthaginians, a charge from which they were not themselves to be exempted. It is now used generally to mark the absence of good faith, or the breach of a political engagement. 2

Punitis ingeniis gliscit auctoritas. Lat. TACITUS.

"When men of talents are punished, their authority is strengthened."—When the infliction of the law falls upon the witty or ingenious author of what is termed a libel, it generally serves to give weight and notoriety to that which might have been overlooked in its impunity.

Puras Deus, non plenas, adspicit manus. Lat. LABER.—"God looks only to pure, and not to full hands."—The Supreme Judge looks to the innocence, and not to the wealth of the party. It is sometimes otherwise in the courts below.

Q

Quæ amissa, salva. Lat.—"What has been lost, is safe."—Motto of the Sc. Earl KINTORE.

Quæ fuerant vitia, mores sunt. Lat. SENECA.—

"What once were vices, are now the manners of the day."—Such is the general depravity, that what once was imputed as a crime, is now exhibited as a boast.

—Quæ

—*Quæ fuit durum pati,
Meminisse dulce est.*

Lat. SEN.

“That which it was harsh to suffer, it is pleasing to remember.”—There is something soothing to a man, in the recollection of his past misfortunes.

Quælibet concessio fortissime contra donatorem interpretanda est. Lat. Law Maxim.—“Every man’s grant shall be taken most strongly against himself.”—Whenever the words of a deed are ambiguous or uncertain, they shall be construed against the grantor. If a man grants an annuity out of land, and has no land at the time of making the grant, it shall charge his person.

Quærit & inventis miser abstinet ac timet uti. Lat. HORACE.—“The miser is ever on the search, yet fears to use what he has acquired.”

Quæstio fit de legibus non de personis. Lat. Law Maxim.—“The question must refer to the laws, and not to persons.”—In a court of judicature regard must be had to the letter and meaning of the law, and not to the rank or situation of either of the contending parties.

Quæ supra nos nihil ad nos. Lat. Proverb.—“The things which are above us, are nothing to us.” A maxim frequently used against astrologers, and sometimes, but falsely, applied to politicians. Every man who can understand the first principles of government, has a right to examine into the conduct of his rulers.

Qualis ab incepto. Lat.—“The same as from the beginning.”—Motto of the Irish Earl CLANBRASSIL.

Qualis ab incepto processerit & sibi constet. Lat. HORACE.—“Let him proceed as he begun, and be consistent with himself.”—This was written

Q U ——— Q U

written as an instruction to the tragic poet. It is now used to recommend an adherence to consistency.

Quam diu se bene gesserit. Lat.—“As long as he shall conduct himself properly.”—A phrase first used in the letters patent granted to the chief baron of the exchequer. All the judges now hold their places by this tenure; they were formerly held, “*Durante bene placito*,” during the king’s pleasure.

Quam seipse amans sine rivali. Lat. CICERO de *Hirtio*.—“How much in love with himself, and that without a rival.”—Describing a man absorbed in self-love, and despised by the rest of the world.

Quand les vices nous quittent, nous nous flattons que c’est nous qui les quittons. Fr.—“When the power of committing vice forsakes us, we flatter ourselves, by assuming the praise of having forsaken the vices.”

Quando aliquid prohibetur, prohibetur & omnia per quod devenitur ad illud. Lat. Law Maxim.—“When any thing is forbidden to be done, whatever tends or leads to it as the means of compassing it, is forbidden at the same time.”

Quand on ne trouve pas son repos en soi-même, il est inutile de le chercher ailleurs. Fr.—“When a man finds not repose in himself, it is in vain for him to seek it elsewhere.”—He cannot escape by change of place from the anxiety which is lodged within his bosom.

Quandoque bonus dormitat Homerus. Lat. HORACE.
“Sometimes even the good Homer nods.”—Superior minds are not at all times exempt from lapses, or from frailty.

¶ *Quandoque* ought to be translated by *Quando*
and whenever.

Q U ——— Q U

Quando ullum inveniemus parem? Lat. HORACE.—
 “When shall we look upon his like again?”—
 Or with “*invenient*,” when will *they* find any
 to equal him?

*Quanto plura recentium seu veterum revolve, tanto
 ludibria rerum mortalium cunctis in negotiis ob-
 servantur.* Lat. TACITUS.—“The more I re-
 volve in my mind the transactions of the an-
 cients or the moderns, the more of frivolity and
 absurdity appears to me in all human affairs.”
 The matters which appear as grave to the pre-
 sent spectator, will take a lighter aspect in the
 view of the future observer, when acquainted
 with all their more minute circumstances.

*Quanto quisque sibi plura negaverit
 A diis plura feret: nihil cupientium
 Nudus castra peto: multa petentibus
 Defunt multa.* Lat. HORACE.
 “The more a man denies himself, the more he
 shall receive from Heaven. Naked, I seek the
 camp of those who covet nothing: those who
 require much, are ever much in want.”—Or, as
 thus quaintly translated by FANSHAWE,
 “The more a man himself denies,
 “The more indulgent Heaven bestows;
 “Let them who will, fide with the *Ps*,
 “I’m with the party of the *Noes*.”

Quantum. Lat.—“How much.”—The *quantum*,
 “the due proportion.”

Quantum meruit. Lat.—“As much as he has de-
 served.”—This phrase occurs in an action on
 the case, for work done without a previous
 agreement. The law will in this case give the
 plaintiff “as much as he has fairly earned.”

*Quantum quisque sua nummorum condit in arca,
 Tantum habet & fidei.* Lat. JUVENAL.
 “Every man’s credit and consequence are pro-
 portioned to the sums which he holds in his
 chest.”

Q U ——— Q U

chest."—The word credit is not here taken in the modern sense. The meaning is simply—it is wealth alone which can command respect.

Quare facit opium dormire? Quia in eo est virtus dormitiva. Lat.—“Why does opium induce sleep? Because it has in it a sleepy quality.”—This question and answer is asked by MOLIÈRE, in ridicule of that pompous ignorance which affects to solve every difficulty, whilst it dwells only in lofty no-meanings; or, as in this instance, only retorts the terms of the original question.

Quare impedit. Lat.—The name of a writ which lies for the patron of a living, against the person who has disturbed his right of advowson:

Quare si fieri potest & verba omnia & vox hujus alumnum urbis oleant: ut oratio Romana plane videatur, non civitate donata. Lat. QUINTILIAN.—“Wherefore, if it can be done, your words and voice should favour of a pupil of this city, that your speech may appear to be truly that of Rome, and not that of a foreigner on whom it had bestowed its freedom.”—This, when modernized, is a good lesson against all provincial and vulgar dialects, which take all its consideration from learning, and preclude, in a great metropolis, even the idea that the person so offending can have made any thing like elegant acquirements.

Quare vitia sua nemo confitetur?

Quia etiam nunc in illis est. Somnum

Narrare vigilantis est.

Lat. SEN.

“Why does no man confess his vices? It is because he is yet in them. It is for a waking man to tell his dreams.”

— *Quas aut incuria fudit*

Aut humana parum cavit natura.

Lat. HOR.

“Faults originating from carelessness, or of which

Q U ——— Q U

which human nature was not sufficiently aware." Errors in a literary work either springing from haste, or partaking of the infirmity of our nature.

Quemcunque miserum videris, hominem scias. Lat.

SENECA.—"When you see a man in distress, know him for a fellow-man."—Recollect that he is formed of the same materials, with the same feelings as yourself, and then relieve him as you would wish to be relieved.

Quem pœnitet peccasse, pene est innocens. Lat. SEN.

"He who is sorry for having sinned, is almost innocent."—His penitence has nearly obliterated his fault.

Quem res plus nimis delectavere secundæ

Mutata quatient.

Lat. HOR.

"The man who is most fond to revel in prosperity, will most acutely feel the shock of adversity."—He who is intoxicated by his height, will most severely feel his fall.

——— *Quem semper acerbum*

Semper honoratum (sic dii voluistis) habebo.

Lat. VIRGIL.

"That day which I shall always recollect with grief, but as the gods have willed it, with reverence;"—referring to the day on which the speaker had lost a most valued friend.

Quem te Deus esse jussit. Lat.—"What God commanded you to be."—Motto of the Irish Baron SHEFFIELD.

Querelle d'Allemand. Fr.—"A German quarrel."—

A drunken affray. *a quarrel without any motive*

Qui amicus est amat, qui amat non utique amicus est.

Itaque amicitia semper prodest; amor etiam aliquando nocet. Lat. SENECA.—"He who is a

friend must love, but he who loves is not therefore a friend. Thus friendship is always advantageous,

QU——QU

tageous, whilst love is sometimes injurious.”—
This is an useful lesson to the fair sex, who
should learn to distinguish between that disin-
terested friendship, which seeks only their hap-
piness, and that selfish love which would destroy
their peace for its own gratification.

Quia te non capio tu capies me. Lat.—“Because I
do not take (or comprehend) thee, thou shalt
take me.”—This is the language imputed to
ARISTOTLE, who is said to have flung himself
into the river, because he could not comprehend
the fluctuation of the tides!

Qui Bavium non odit amet tua carmina Mævi!

Lat. VIRGIL.

“He who does not hate *Bavius*, let him, oh
Mævius, love thy verses.”—He who has so
little taste as to relish one bad performance,
cannot be disgusted with another equally indif-
ferent.

Qui capit ille facit. Lat. Prov.—“He who takes it
to himself, makes the allusion.”—He that the
cap fits, let him wear it.

Quicquid erit—superanda omnis fortuna ferendo est.

Lat. VIRGIL.

“Whatever the event may be, *we* must subdue
our fortune by bearing it.”—The only way to
overcome disaster, is by fortitude and perse-
verance.

Quicquid præcipies esto brevis. Lat. HOR.—“All di-
dactic rules should be given with brevity.”

Qui Curios simulant & Bacchanalia vivant.

Lat. JUVENAL.

“Who affect to be *Curii*, and live like *Baccha-*
nals.”—Applied to men whose feigned austerity is
nothing more than a mask for their debauchery.

Q U ——— Q U

Quid de quoque viro & cui dicas sæpe caveto.

Lat. HORACE,

“Take especial care what you say of any man, and to whom it is said.”—Nothing in human life requires more caution than the manner of making our report on the character of others.

Quid domini facient, audent cùm talia fures? Lat. VIRGIL.—“What will their masters do, when low villains can thus presume?”—What are we not to expect from the principals, when we are thus insulted by their subalterns?

Quid est turpius quam senex vivere incipiens? Lat. SENECA.—“What is more scandalous than an old man just beginning to live?”—It is shameful to see a man in advanced life entering for the first time on the rudiments of knowledge, or the practice of virtue.

Qui dit docteur, ne dit pas toujours un homme docte mais un homme qui devrait être docte. Fr. ST. REAL.—“He who speaks of a doctor (or professor) does not always speak of a learned man, but only of a man who *ought* to be learned.”—Pompous titles only serve, in some instances, as a cover for ignorance.

——— *Quid leges sine moribus
Vanæ proficiunt?*

Lat. HOR.

“What can idle laws do without morals?”—If the moral sentiments of a people are completely relaxed or forgotten, little can be expected from the penalties or restraints to be imposed by the wisest legislature.

——— *Quid non mortalia pectora cogis
Auri sacra fames?*

Lat. VIRGIL.

“Accursed thirst of gold! to what dost not thou compel the human breast?”—To what atrocities cannot that mind reach, which is impelled by avarice.

Quid

QU ——— QU

*Quid non ebrietas designat? Operta recludit,
Spes jubet esse, ratas, in prœlia trudit inermem.*

Lat. HORACE.

“To what does inebriety not point. It discloses every secret—it ratifies every hope, and pushes even the unarmed man to battle.”—Drunkenness makes us, at the same time, confident and imprudent.

—————*Quid nos dura refugimus*

Ætas, quid intactum nefasti

Relinquimus.

Lat. HORACE.

“What harshness has this age left untried, or what wickedness unaccomplished?”—By this reflection, so often employed, it is meant to intimate, that the present age is worse than any of those which have preceded.

Quid nunc. Lat.—“What now?”—What is the news at present?—Applied in ridicule to a person, who makes the acquisition of news his principal pursuit.

Quid pro quo. Lat.—“What for what.”—A *quid pro quo*, “a mutual consideration.”

Quidquid agunt homines nostri farrago libelli. Lat.

JUVENAL.—“Whatever men do, is the subject of our book.”—The themes on which the author treats, are human life and human manners.

Quidquid delirant reges plectuntur achiivi. Lat.

HORACE.—“Whatever error their kings may commit, the Greeks are punished.”

—————When doating monarchs urge

Unsound resolves, their subjects feels the scourge.

Quidquid excessit modum

Pendet instabili loco.

Lat. SENECA.

“Whatever has passed its due bounds becomes unstable and uncertain.”—To use any power to excess is the sure way to destroy that power.

Q U ——— Q U

Quidquid in altum fortuna tulit, ruitura levat.

Lat. SENECA.

“ Whatever fortune has raised to an height, she has raised only that it may fall.”—When chance, not merit, has contributed to a man’s elevation, his fall may be considered as certain.

Quidquid multis peccatur inultum est. Lat. LUCAN.

“ The guilt which is committed by many, must pass unpunished.”—Where the offenders are numerous, it is sometimes prudent to overlook the crime.

Quidquid præcipies, esto brevis. Lat. HORACE.

“ When you introduce a moral lesson, let it be brief.”—Precepts of morality are so little suited to the temper of the general hearer, that they should be made as short as possible.

Quid quisque vitet nunquam homini satis

Cautum est in horas.

Lat. HORACE.

“ Man never takes sufficient and hourly care against that which he ought to shun.”—That which is called misfortune, contributes but little to the sufferings of human life. They are in general to be set down to our own want of caution and foresight.

——— *Quid rides ?*

Mutato nomine de te fabula narratur.

Lat. HORACE.

“ Why do you laugh? Change but the name, and the story is told of yourself.”—We smile, as the satyrift justly observes, at follies related under feigned names, when we should *smart* if they were linked with our own.

Quid

Q U ——— Q U

Quid Romæ faciam? Mentiri nescio.

Lat. JUVENAL.

“What should I do at Rome? I cannot lie.”
What should he do at court, who cannot cringe
and flatter.

Quid sit futurum cras, fuge quærere. Lat. HORACE.

—“Avoid all enquiry with respect to what
may happen to-morrow.”—Look not so anx-
iously into the future as to preclude all present
enjoyment.

Quid sit pulchrum, quid utile, quid non. Lat. Hor.

—“What is becoming, what is useful, and
what the contrary.”—These are stated by the
poet as the first aims of every moral enquiry.

*Quid tam ridiculum quam appetere mortem, cum
vitam tibi inquietam feceris metu mortis.* Lat.

SENECA.—“What can be so ridiculous as to
seek for death, when it is merely the fear of
death that renders your existence miserable.”—
A similar idea which occurs in MARTIAL has
been thus translated.

“Himself he slew, when he the foe would fly?
What madness this—for fear of death to die.”

Quid te exempta juvat spinis e pluribus una?

Lat. JUVENAL.

“What does it avail to you, if one thorn be
removed out of many?”—How are you bettered
by the removal of a single grievance, if the ge-
neral pressure is suffered to continue?

Quid terras alio calente—sole mutamus? Lat. HOR.

“Why do we change for soils warmed only
by another sun?”—i. e. for different climates?
Of what use is the change of residence when
the mind bears with it its own disease?

Quid verum atque decens? Lat.—“What is just
and honourable?”—The motto of the Ir. Visc.
DUNCANNON.

Quid

Q U ——— Q U

Quid violentius aure tyranni. Lat. JUVENAL.—
“What can be more violent than the ear of
a tyrant?”—What more dangerous than the
confidence of a despot?

*Qui est plus esclave qu'un courtisan assidu, si ce n'est
un courtisan plus assidu?* Fr. LA. BRUYERE.—
“Who can be a greater slave than the assiduous
courtier, unless it be the courtier who is more
assiduous?”

Qui facit per alium facit per se. Lat. Law Maxim.
—“What a man does by another, he does by
or through himself.”—Every man must be re-
sponsible for that which he empowers or com-
mands another to do. If he orders another to
commit a trespass, he is himself a trespasser.

Qui genus jactat suum, aliena laudat. Lat. SENECA.
“He who boasts of his lineage, boasts of that
which does not properly belong to him.”

Qui invidet minor est. Lat.—“He who envies, ad-
mits his inferiority.”—Motto of Lord CADO-
GAN.

*Qui mori didicit servire dedidicit. Supra omnem po-
tentiam est, certe extra omnem.* Lat. SENECA.—
“He who has learned to die, has learned how
to avoid being a slave. Such a man is most cer-
tainly beyond the reach of all human power.”—
The writer who afterwards suffered himself to
bleed to death, when commanded by a tyrant
to terminate his existence, seems, when writing
this energetic passage, to have had some pre-
sentiment of his fate.

Qui n'a point de sens a trente ans, n'en aura jamais.
Fr.—“He who has not sense at thirty years of
age, will never have any.”

Qui

QU——QU

Qui non libere veritatem pronunciat, proditor est veritatis. Lat. 4 INST. EPIL.—“He who does not freely speak the truth, is a betrayer of the truth.”

Qui non vetat peccare cum possit, jubet. Lat. SENECA.—“He orders the commission of a crime, who does not forbid it, when it is in his power.”

Qui non vult fieri desidiosus amet. Lat. OVID.—“Let him, who does not wish to be indolent, fall in love.”—That busy passion will call all his faculties into exercise.

Qui pense. Fr.—“Who thinks?”—Motto of the Ir. Earl of HOWTH.

Qui perd, pêche. Fr. Prov.—“He who loses, sins.”—The man who is unsuccessful, is generally held to be in the wrong.

Qui prête à l'ami perd au double. Fr. Prov.—“He who lends his money to a friend, is sure to lose both.”

Quis custodiet ipsos custodes. Lat. JUVENAL.—“Who shall guard your own guards?”—What check have you upon the very spies which you have set on this occasion?

Qui sentit commodum sentire debet et onus. Lat. Law Maxim.—“He should endure the burden who derives the advantage.”

Qui se sent galeux se gale. Fr. Prov.—“He who feels himself scabby, let him scratch.”—Let him who feels the allusion, resent it.

*Qui statuit aliquid, parte inaudita altera
Æquum licet statuerit, haud æquus est.*

Lat. SENECA.

“He who decides in any case, without hearing the other side of the question, though he may determine justly, is not therefore just.”

Q U ——— Q U

*Quis desiderio sit pudor aut modus
Fam chari Capitis.*

Lat. HORACE.

“What blush or bounds shall be annexed to our grief, on losing an individual so intimately and justly esteemed?”—This is a common preface to an elegy or a funeral sermon. By the poet it was originally given as a solemn tribute to the memory of an endeared friend. If Quintilian had the worth ascribed to him in the following part of the quotation, HORACE must be excused from the guilt of posthumous adulation.

——— *Quis enim virtutem amplectitur ipsam
Præmia si tollas.*

Lat. JUVENAL.

“For who will embrace even virtue itself, if you take away its rewards.”—What man is wholly disinterested even in the best pursuit?

Quis expedit vitæ psittaco suum hæret. Lat. PERSIUS.—

“Who taught that parrot his ‘how d’ye do.’”—Who instructed that pedant to quote so largely from other languages.

Quis fallere possit amantem? Lat. VIRGIL.—

“Who can deceive a lover?”—What can escape a lover’s jealousy and penetration?

Quisque suos patimur manes. Lat. VIRGIL.—“Each man is liable to his peculiar destiny.”

Quis nam igitur liber? Sapiens qui sibi imperiosus.

Lat. HORACE.

“Who then is free? The wise man who can command himself.”—No man is less free than the slave to his passions.

Quis novus hic nostris successit sedibus hospes?

Quem sese ore ferens.

Lat. VIRG.

“What new guest is this that has approached our dwelling, and how proudly he bears himself?”

Quis

Q U ——— Q U

Quis talia fando temperet a lacrymis? Lat. VIRG.

“Who in speaking such things can abstain from tears?”—Who can remain unaffected by such a narrative?

Quis tulerit Gracchos de seditione querentes?

Lat. JUVENAL.

“Who could endure the Gracchi complaining of sedition?” The Gracchi were Roman Tribunes, remarkable for being at the head of every seditious movement. The meaning therefore is, Who can bear to hear men complaining of faults of which they are themselves particularly guilty?

Qui tam. Law Lat.—“An action in the nature of an information on a penal statute.”

Qui terret, plus ipse timet. Lat. CLAUDIAN.—

“He who awes others, is more in fear himself.”—The despot keeps others in dread of his tyranny, whilst he is himself a prey to his own alarms.

Qui timide rogat, docet negare. Lat. SENECA.—

“He who asks fearfully, teaches a denial.”—The claimant who has the greatest share of confidence is the most likely to succeed.

Qui vive. Fr.—“Who goes there.”—He is on the *qui vive*—on the alert.

Qui uti scit, ei bona. Lat.—“That man should be possessed of wealth, who knows its proper use.”

The motto of Lord BERWICK.

Quoad hoc. Lat.—“As far as this.”—He is right *quoad hoc*, as to this stage of the business, or point of the argument.

Quo animo? Lat.—“With what mind?”—The *quo animo*—the spirit and intention under which any act was performed.

Quocunque

Q U ——— Q U

Quocunque trabunt fata sequamur. Lat. VIRGIL.—

“Wherever the Fates direct us, let us follow.”

—Let us yield to the imperious necessity of circumstances.

Quod ab initio non valet tractu temporis convalescere non potest. Lat. Law Maxim.—

“That which had no force in the beginning, can gain no strength from the lapse of time.”—A claim or title defective in the first instance, cannot derive any additional weight from prescription.

Quod alias bonum & justum est, si per vim aut fraudem petatur, malum & injustum est. Lat. Law Maxim.—

“What otherwise is good and just, if it be aimed at by fraud or violence, becomes evil and unjust.”—Thus it is forbidden, even to those, who have title of entry, to enter into lands or tenements, otherwise than in a peaceable manner.

Quod est inconveniens & contra rationem non est permissum in lege. Lat. Law Maxim.—

“Whatever is inconvenient and contrary to reason, is not permitted in the law.”—Thus, if a town has customs which can be shewn to be unreasonable, they shall be no longer binding.

Quod licet ingratum est, quod non licet acrius urit.

Lat. HORACE.

“That which is lawful is less pleasing. Men are more strongly prompted to that which is unlawful.”—As they look, for instance, with more desire to other men’s wives than to their own.

— *Quod medicorum est*

Promittunt medici, tractant fabrilia fabri.

Lat. HORACE.

“Physicians promise that which belongs to physicians, and workmen handle their own tools.”—In these cases no man interferes with another’s business.

Quod

Q U ——— Q U

Quod male fers, assuesce, feres bene. Lat. SENECA.

“Accustom yourself to that which you bear ill, and you will bear it well.”—Patience and resignation will lighten every difficulty.

Quod non potest vult posse, qui nimium potest. Lat.

SENECA.—“He who is too powerful is still aiming at that degree of power which is unattainable.”—It is in the nature of despotism to be insatiable.

Quod petis hic est—est Ulubris. Lat. HORACE.—

“What you seek is here—it is at *Ulubri*.”—You look for happiness in change of place, when in fact it is every where within your reach, were your search but properly directed.

Quod petiit spernit, repêtit quod nuper omisit. Lat.

HORACE.—“He despises that which he had formerly claimed, and he recalls that which he had at one time lost sight.”—This is applied to a capricious man who changes his views and intents, not from any change of circumstance, but from the veering and fluctuation of his own opinions.

Quod quisque vitet, nunquam homini satis

Cautum est in horas.

Lat. HORACE.

“Man is never sufficiently aware of the dangers which hourly await him.—“The perils which environ humanity are so numerous, that we should never relax in our caution.

Quod ratio nequii sæpe sanavit mora. Lat. SENECA:

“That which reason could not avoid, has often been cured by delay.”—To forbear and wait for events is sometimes all that is left to the most consummate prudence.

Quod

Q U ——— Q U

Quod satis est cui contigit, nil amplius optet.

Lat. HORACE.

“He who has enough should wish for nothing more.”—The man who has a sufficiency, should learn to smile at the artificial wants of others.

Quod sit esse velit, nihilque malit. Lat. MARTIAL.

“Who wishes to be what he is, and sees nothing preferable.”—A brief and just definition of a state of contentment.

Quod si deficient vires, audacia certè

Laus erit, in magnis voluisse sat est.

Lat. PROPERTIUS.

“Even though strength should fail, still boldness shall have its praise: in great attempts it is great to dare.”—The resolution to attempt a great deed is laudable, even though the attempt should be unsuccessful.

Quo fata trabunt retrahuntque sequamur. Lat.

VIRGIL.—“Let us follow the fates wherever they may lead or divert our steps.”—Let us submit ourselves implicitly to Providence.

Quo me cunque rapit tempestas deferor hospes.

Lat. HORACE.

“To whatever quarter the storm may blow, it bears me as a willing guest.”—I endeavour to accommodate myself to every circumstance and condition of life.

Quo mihi fortuna, si non conceditur uti. Lat. HO-

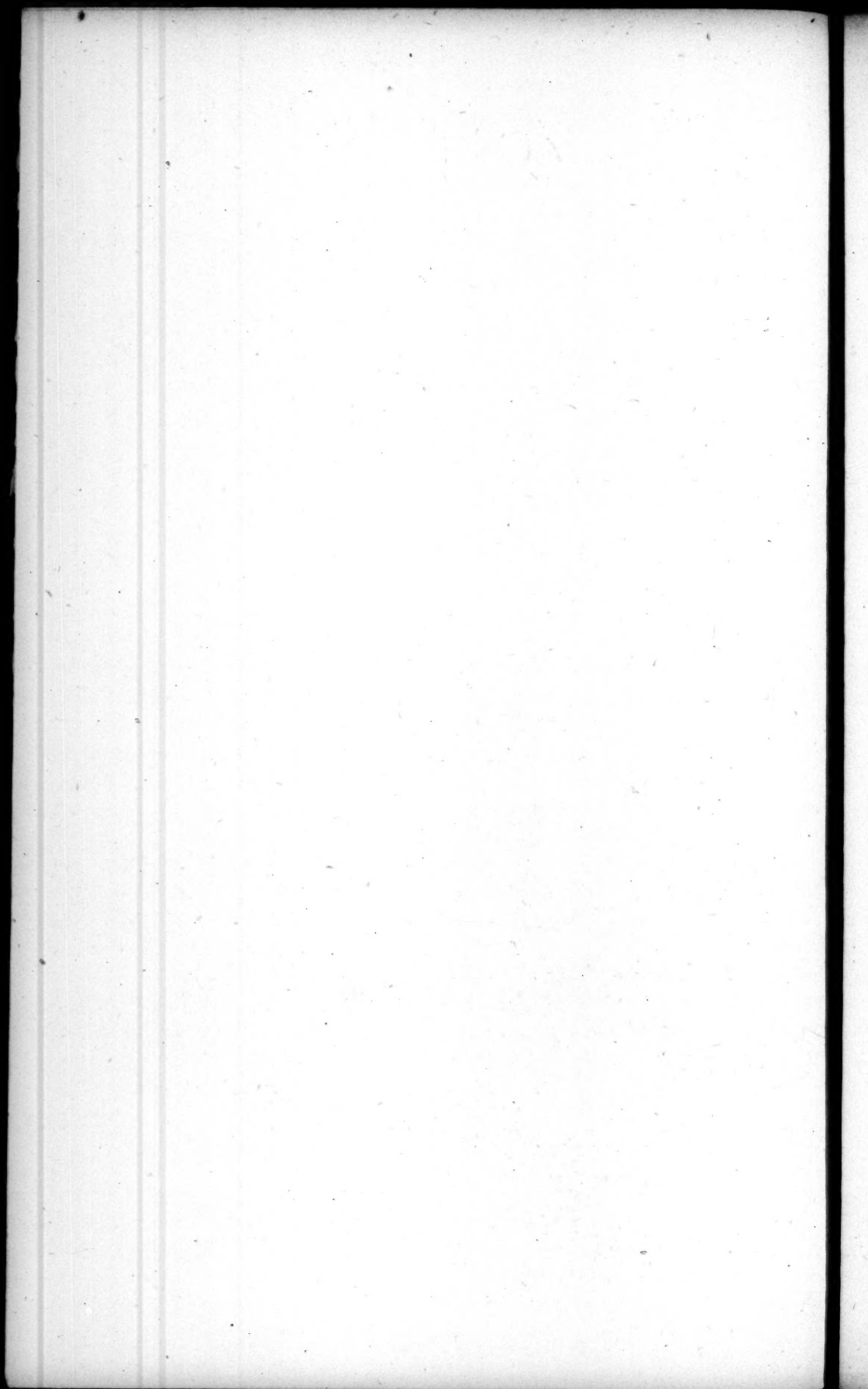
RACE.—“Of what use is fortune, if I am not permitted to use it.”—Of what value is wealth if its enjoyment be restricted?

Quo modo pyris vesci jubet Calaber hospes. Lat. HOR.

“In the same manner as a Calabrian would insist on your eating pears.”—This fruit is so plenty in Calabria, that it is chiefly used to feed hogs. The application is therefore to those, who officiously force on you, that for which you have no liking.

Quondam

Sheet Missing Signature Q



S E ————— S E

*Sero respicitur tellus, ubi fune soluto
Currit in immensum panda carina salum.*

Lat. OVID.

“It is too late to look back upon the land, when the cable being loosed, the vessel is making her way into the immense deep.”—We should use all previous circumspection, when about to commit an act which in its consequences may be irretrievable.

Sero sed serio. Lat.—“Late, but seriously.”—Motto of the Sc. Marquis of LOTHIAN, and of the Marquis SALISBURY.

Serpentes avibus gementur, tigris agni. Lat. VIRGIL.—“Let serpents couple with birds, and lambs with tygers.”—Let things the most dissonant agree, ere this harsh union be completed.

Serum est cavendi tempus in mediis malis. Lat. SENECA.—“The season of caution is past when we are in the midst of evils.”—After-thought is wholly useless in many cases, which by due foresight might have been prevented.

Serva jugum. Lat.—“Preserve the yoke.”—This is the complaisant motto of the Scotch Earl of ERROL. *By boeing, by boeing.*

Servabo fidem. Lat.—“I will keep faith.”—Motto of Lord SHERRBORNE.

Servare cives, major est virtus patriæ patri. Lat. SENECA.—“To preserve the lives of citizens, is the greatest virtue in the Father of his country.”

Servata fides cineri. Lat.—“Faithful to the memory of my ancestors.”—Motto of Lord HARROWBY.

Servetur ad inum

Qualis ab incæpto processerit & sibi constet.

Lat. HORACE.

“Let the character be preserved to the last as it set out from the beginning, and be consistent

R

with

with itself."—Let not your conduct, or that of the character which you pourtray, be disgraced by inconsistency.

Serviet eternum, qui parvo nescitur uti. Lat. HORACE.—"He must be a perpetual slave, who knows not how to live upon a little."—Prodigality in the first instance, is the natural parent of servility and adulation in the second.

Si ad naturam vivas, nunquam eris pauper; si ad opinionem nunquam dives. Lat. SENECA.—"If you live according to the dictates of nature you will never be poor, if according to the world's caprice, you never will be rich."—The natural wants of man are but few, and those easily satisfied; it is the gratification of their artificial wants that leads the proud and sensual into distress and difficulty.

Si antiquitatem spectes est vetustissima, si dignitatem est honoratissima, si jurisdictionem est capacissima. Lat.—"If you look to its antiquity, it is most ancient—if to its dignity, it is most honourable—if to its jurisdiction, it is most extensive."—This is the description given by one of the ablest law-writers of the English House of Commons.

Si cadere necesse est, occurrendum discrimini. Lat. TACITUS.—"If a man must fall, he should manfully meet the hazard."—When the danger is extreme, it should be met with a proportioned energy.

Sic delatores, genus hominum publico exitio repertum, et pænis nunquam satis coercitum, per præmia eliciebantur. Lat. TACITUS.—"Thus were informers, a race of men discovered for public destruction, and never sufficiently restrained by pains or penalties, allured and brought forward by rewards!"—The historian is describing some of the worst evils of a despotic government, and he could not have chosen a stronger instance

stance than in speaking of the race of informers,
—men who have always been the bane of all so-
cial intercourse, and the curse of every civil in-
stitution.

Sic donec. Lat.—“ Thus, until—.”—The motto
of the Duke of BRIDGWATER.

Sic itur ad astra. Lat.—“ Thus men ascend to the
skies.”—Such is the way to immortality.—
Motto of the Sc. Baron BALLENDEN.

Sic passim. Lat.—“ So every where.”—This is
used to denote, that the same sentiment occurs
in several passages of the same work.

*Sic præsentiis utaris voluptatibus, ut futuris non
noceas.* Lat. SENECA.—“ Enjoy your present
pleasures, so as not to injure those which are to
follow.”—Take care in every indulgence not
to destroy your powers by excess.

————— *Sic omnia fatis
In pejus ruere & retro sublapsa referri.*

Lat. VIRGIL.

“ Thus all things are changed for the worse,
and at length borne down by fate.”—By the
greater number of the ancient poets in parti-
cular every signal misfortune was supposed to
spring from a fixed and irrevocable destiny.

————— *Sic quisque pavendo
Dat vires famæ, nulloque auctore malorum
Quæ finxere timent.*

Lat. LUCAN.

“ Thus each person by his fears, gives wings
to rumour, and without any real source of ap-
prehension, men fear what they themselves have
feigned.”—The popular apprehension too often
makes the mischief which it fears.

Sic transit gloria mundi. Lat.—“ Thus passes away
the glory of this world.”—Such are the transi-
tions and fluctuations of worldly splendor, and
of human happiness.

Sicut ante. Lat.—“ As before.”

Sic utere tuo ut alienum non lædas. Lat. Law Maxim.—“ Make use of your own property in such a manner, as not to injure that of another.”—This is often applied in case of nuisances, &c.

Sic volo, sic jubeo, stat pro ratione voluntas. Lat.—“ Thus I wish and order; my will stands in the place of reason.”—This characteristic language is generally put into the mouth of a despot.

Sic vos non vobis. Lat. VIRGIL.—“ So you do not labour for yourselves.”—This is merely the commencement of some stanzas, in which the poet complains, that as bees do not make honey, or sheep bear fleeces for their own use, so the profit of his labours had been usurped by others.”—The application is to those who have suffered by a similar usurpation.

Si Deus nobiscum, quis contra nos. Lat.—“ If God be with us, who shall be against us ?”—Motto of the Irish Viscount MOUNTMORRES.

Si fortuna juvat, caveto tolli

Si fortuna tonat, caveto mergi. Lat. AUSON.—“ If fortune favours you, do not be elated;—if she should frown, do not despond.”—Preserve an equal mind in all situations.

*Si genus humanum & mortalia temnitis arma
At sperate Deos memores fandi atque nefandi.*

Lat. VIRGIL.

“ If you despise the human race, and mortal arms, yet remember that there is a God who is mindful of right and wrong.”—Recollect that there is a future state of reward and punishment.

Si je puis. Fr.—“ If I can.”—Motto of the Scotch Baron NEWBURGH.

Si judicas cognosce, si regnas jube. Lat. SENECA.—“ If you judge, enquire; if you reign, command.”—If your office be judicial, inform yourself; if ministerial, you may decide without enquiry.

Silent

Silent leges inter arma. Lat.—“The laws are silent in the midst of arms.”—The shock of hostilities is too violent to permit of calm or equitable discussion.

Si mihi pergīt quæ vult dicere, ea quæ non vult Audiet. Lat. TERENCE.

“If he proceeds to state what he pleases against me, he shall have something in return which it will not please him to hear.”

Simplex munditiis. Lat. HORACE.—“Simple in neatness.”—Recommended by propriety of dress, but unincumbered with superfluous ornament.

Simul & jucunda & idonea dicere vitæ.

Lat. HORACE.

“To tell at once what is pleasant and proper in life.”—This is the task of the didactic poet, whose business it is to blend amusement with instruction.

Sincerum est nisi vās quodcunque infundis acescit.

Lat. HORACE.

“Unless the vessel be pure, whatever you put in will turn sour.”—If the young mind be not duly prepared, all after instructions are thrown away.

Sine Cerere & Baccho friget Venus. Lat.—“Without the aid of *Ceres* and *Bacchus*, *Venus* freezes.”—Love will speedily cool, says the Poet from the school of *Épicurus*, without the aid of wine and good living.

Sine die. Lat.—“Without a day.”—The business was deferred *sine die*—no day was named for its reconsideration.

Singula de nobis anni prædantur euntes. Lat. HORACE.—“Each passing year robs us of a share of what we possessed.”—Talents, beauty, and health, the most valuable possessions of human nature, all fall a prey to the ravages of time.

Si nous ne nous flattions pas nous-mêmes, la flatterie des autres ne nous pourroit nuire. Fr. BOUHOURS.—“If we did not flatter ourselves, the flattery of others could do us no harm.”—Their incense would be thrown away, if it was not grateful to our self-love.

Si parva licet componere magnis. Lat. VIRGIL.—“If great things may be compared with small.”
If I may be permitted to use such a comparison.

Si qua vis aptè nubere, nube pari. Lat. OVID.—“If you wish fitly to marry, then marry your equal.”—The Poet alludes to an equality of years, but it may also refer to an equality of conditions, which contributes much to the happiness of the marriage state, by precluding that vain intolerance too often assumed by the party of higher wealth or rank.

Si quæris monumentum circumspice. Lat.—“If you seek my monument, look around.”—This is the epitaph of the architect, (Sir C. WREN) in the church of St. PAUL, which he designed and erected. If you question my merit, behold my works.

——— *Si quid novisti rectius istis
Candidus imperti, si non his utere mecum.*

Lat. HORACE.

“If you know of any thing more proper than these (precepts,) be so candid as to communicate your knowledge—if not, make use of what I have furnished.”—Thus translated:

——— “If a better system’s thine,
Impart it freely, or make use of mine.”

Si sit prudentia. Lat.—“If there be but prudence.”
Motto of Lord AUCKLAND.

*Sit mihi quod nunc est, etiam minus, ut mihi vivam
Quod superest ævi—si quid superesse volunt dii.*

Lat. HORACE.

“Let me, I pray, possess what I now have, or even less, that I may enjoy myself for my remaining days, if Heaven grants any to remain.”

Sit

Sit mihi fas audita loqui. Lat.—“Let me have permission to state what I have heard.”

Sit piger ad pœnas princeps ad premia velox. Lat.
OVID.—“A monarch should be slow to punish,
and swift to reward.” *—lent à la colère et prompt à la récompense.*

Sit tibi terra levis. Lat.—“Light lie the earth upon thy grave.”—This was the wish of the Romans to a departed friend, from an idea that the clay which covered the guilty dead, was heavy, painful, and oppressive. *Peace to his Soul.*

——— *Si vis me flere dolendum est*
Primum tibi ipsi. Lat. HORACE.
“If you wish me to weep, you must feel first yourself.”—This was the precept of the didactic to the tragic poet. It is equally applicable to the actor in tragedy.

——— *Si volet usus*
Quem penes arbitrium est et jus & norma loquendi. Lat. HORACE.
“If usage so wills it, within whose power is the rule and law of speech.”—The use and pronunciation of particular words and expressions, must be governed by the fashion of the day.

Soi-disant. Fr.—“Self-called.”—The *soi-disant* Marquis—the self-named Marquis.

Sola juvat virtus. Lat.—“Virtue alone assists me.”
Motto of the Sc. Baron BLANTYRE.

Sola nobilitas virtus. Lat.—“Virtue alone is true nobility.”—Motto of the Marquis ABERCORN: *from the lips outward.*

Sola salus servire Deo. Lat.—“Our only safety is in serving God.”—Motto of the Irish Earl of Ross.

Sola virtus invicta. Lat.—“Virtue alone is invincible.”—Motto of the Duke of NORFOLK.

Solamen miseris socios habuisse doloris. Lat. VIRGIL.

"It is a comfort to the wretched to have partners in their sorrow."—The sense of sympathy tends to diminish the suffering of the individual.

Solitudinem faciunt pacem appellant. Lat. TACITUS.

"They make a desert, and call that tranquillity."—They exterminate a people, and then say that peace is restored.—It will be for posterity to record that this barbarous solecism was acted upon, in various places, at the latter end of the eighteenth century.

Solvit ad diem. Lat. Law Term.—"He paid it to

the day."—This is a plea to an action of debt on a bond or penal bill, by which it is alleged that the money was paid on the day assigned.

Sol occubuit; nox nulla secuta est. Lat.—"The

sun set, but no night followed."—An ingenious stroke of flattery addressed to the successor to a throne. The meaning is, "The sun of your father's glory is set, but we feel not the loss, whilst enlightened by your radiance."

Solvuntur tabulæ. Lat.—"The bills are dismissed."

The defendant is acquitted.

Soyez ferme. Fr.—"Be firm."—Persevere. The motto of the Irish Earl of CARRICK.

Spectas & tu spectabere. Lat.—"You see, and you

shall be seen."—You witness here the exhibition of character, but if your faults deserve it, you shall be exhibited in your turn. *veluti in speculo.*

Speclatum admissi risum teneatis amici? Lat. HO-

RACE.—"Can even the friends who are admitted to see (the picture) refrain from laughter?"—Must not the muscles, even of partiality, give way at an exhibition so ridiculous.

SP———SP

Speilemur agendo. Lat.—“Let us be tried by our actions.”—Let us be examined by our conduct. The motto of the Duke of BRIDGEWATER, Earl BEAULIEU, and of the Irish Viscount CLIEFDEN. *ne savorient-ils point fâchés qu'on les fait attendre?*

Spem pretio non emo. Lat. TERENCE.—“I do not give prompt payment for hope.”—I do not annex any value to idle expectations.

*Sperat infestis, metuit secundis
Alteram sortem bene preparatum
Pectus.*

Lat. HORACE.

“The breast which is well prepared, hopes every thing in adversity, and fears every thing in prosperity.”—The philosophic mind can buoy up distress by hope, and curb the insolence of success, by reflecting on its instability.

Sperate miseri, cavete felices. Lat.—“Let the wretched live in hope, and the happy be upon their guard.”—The instability of fortune is such, that the lowest have something to expect, and the highest something to fear. *l'Epigraphe du Vicar of Wakefield*

——— *Speravimus ista*

Dum fortunâ fuit.

Lat. VIRGIL.

“We too have hoped for such things when favoured by fortune.”—We presumed as far in our better days.

Sperne voluptates—nocet emptâ dolore voluptas. Lat. HORACE.—“Despise all vain enjoyment—It is injurious when purchased at the price of pain.” The pursuit of pleasure to excess, not only takes away the faculty of enjoyment, but leaves a permanent sting behind.

Spero meliora. Lat.—“I hope for better times or things.”—Motto of Sc. Viscount STORMONT, and Sc. Baron TORPHICHEN. *They wish to be made Judges!*

Spes

S P ——— S T

Spes durat avorum. Lat.—“The hope of my ancestors continues.”—Motto of Earl ROCHFORD.

Spes mea in Deo. Lat.—“My hope is in God.”—Motto of Lord TEYNHAM.

Spes mea Christus. Lat.—“Christ is my hope.”—Motto of the Ir. Baron LUCAN.

Spes tutissima cœlis. Lat.—“The safest hope is in Heaven.”—Motto of the Irish Earl of KINGSTON.

Stans pede in uno. Lat. HORACE.—“Standing upon one leg.”—A work composed *stans pede in uno*—with no more than an ordinary degree of exertion.

Stant cætera tigno. Lat.—“The rest stand on a beam.”—Motto of Earl ABOYNE. *obscure.*

Stare super vias antiquas. Lat.—“To stand firm on the old paths,”—and not give way to any innovation.

Statim daret, ne differento videretur negare. Lat. CORN. NEP.—“He would give at once, lest by delaying he should seem to deny the favour.”—This language is used by the historian of *Themistocles*. It is in other words the proverb “*Bis dat, &c.*”—He gives twice, who gives soon.”

Stat magni nominis umbra. Lat. LUCAN.—“He stands the shadow of a mighty name.”—He exhibits only a faint shadow of his former greatness.

Stat pro ratione voluntas. Lat.—“My will stands in the place of reason.”—Applied to a despot who ordains that his caprices should be obeyed as law. *The motto of everyone who can.*

Stat promissa fides. Lat.—“The promised faith remains.”—Motto of the Sc. Baron LINDORES.

Stat

*Stat sua cuique dies; breve & irreparabile tempus,
 Omnibus est vitæ, sed famam extendere factis
 Hoc virtutis opus.* Lat. VIRGIL.

“Every man has his brief portion of life, and of time, which cannot be recalled; but it belongs to virtue (or valour) alone to extend our fame by our deeds.”—Superior genius or virtue can overleap the brief span of human life, and consecrate the name of their possessor to immortality.

Status quo. Lat.—“The state in which,” or *status quo ante bellum*.—“The state in which both parties were before the war.” This is used in speaking of belligerent powers when they agree, as a preliminary to peace, to restore their conquests, to return to that condition in which the parties respectively stood before the commencement of hostilities.

Stavo bene, ma per stare meglio stò qui. Italian.—“I was well, but by endeavouring to be better I am here.”—The epitaph on an hypochondriac, who, though well in health, was not easy until he had quacked himself into his grave. Used to mark the discontent of those who are dissatisfied when in an eligible situation.

*Stemmata quid faciunt, quid prodest Pontice longo
 Sanguine censer.* Lat. JUVENAL.

“Of what avail are pedigrees, or to derive one’s blood from a long train of lofty ancestors?”—Without virtue or genius what are the boasted advantages of high birth?

Stimulus dedit æmula virtus. Lat. LUCAN.—“He was spurred on by rival valour.”—An honourable emulation is the best incentive to acts of greatness.

Stratum super stratum. Lat.—“One layer upon another.”—Beds of matter ranged alternately one upon the other. *par couches.*

Studiis

S T ——— S U

Studiis & rebus honestis. Lat.—“By honest pursuits and studies.”—Motto of Lord ASHBURTON. *one of the best is true.*

Stultitiam patiuntur opes. Lat.—“Riches will bear out folly.”—The rich fool is suffered to play such pranks with impunity, as if played off by one in an inferior station, would meet, not only with derision, but punishment.

Stultorum incurata malus pudor ulcera celat. Lat. HORACE.—“The false shame of fools makes them hide their uncured sores.”—It is the height of folly to conceal our faults from those, from whom we may derive amendment.

Stultum est timere quod vitare non potes. Lat. SYRUS.—“It is idle to dread that which you cannot avoid.”—In such a case, instead of giving way to fear, we should summon all our fortitude.

Sua cuique voluptas. Lat. Proverb.—“Each man has his own pleasure.”—Every person has a taste for some particular enjoyment.

Suave est ex magno tollere acervo. Lat. HORACE.—“It is pleasant to take from a great heap.”—The poet speaks sarcastically of a miser, whose perverse delight it is to take from a large hoard the little which he dares to use.

*Suave mari magno turbantibus æquora ventis
E terrâ magnum alterius spectare laborem.*

Lat. LUCRETIVS.

“It is pleasant when the sea runs high to view from land the great distress of another.”—It is not uncommon for men to enjoy the distresses of others, when they can indulge the sense of their own security.

Suaviter in modo, fortiter in re. Lat.—“Gentle in the manner, but vigorous in the deed.”—In affairs of importance, outward complacency should

S U ——— S U

should be joined with inward firmness.—This has been adopted as a motto by the Ir. Lord NEWBOROUGH. *The text on which Lord Ch. & letters perpetually run*

Sub cruce candidâ. Lat.—“Under the fair cross.”
—Motto of Lord LOVELL.

Sub hoc signo vinces. Lat.—“Under this sign thou shalt conquer.”—Alluding to the cross which appeared in the air, as the signal of victory, to CONSTANTINE.—Motto of the Ir. Viscount DE VESCI.

Sublimi feriam sidera vertice. Lat. HORACE.—
“My lofty head shall strike the stars.”—This flight of the poet is now employed as a common place pleasantry.

Sub pœnâ. Law Lat.—“Under a penalty.”—The name given to a writ for the summoning of witnesses.

Sub silentio. Lat.—“In silence.”—The matter passed *sub silentio*—without any notice being taken.

Substantia prior & dignior est accidente. Lat. Law Maxim.—“The substance should be considered as prior to, and of more weight than the accident.”
—No judgment, it is held, shall be arrested in any court of record for any defect in point of form, or unless it be a matter of substance, on which the Judges of those courts are to decide.

Succedaneum. Lat.—“A substitute.”—A matter substituted.—Impudence is frequently used as a *succedaneum* for argument.

Suggestio falsi. Lat.—“The suggestion of a falsehood.”—This and the *suppressio veri*, or “suppression of the truth,” are the strongest charges which can be made against a public orator or writer.

Sui

Sui cuique mores fingunt fortunam.

Lat. CORN. NEPOS.

“His own morals (or manners) shape the fortune of every man.”—Thus the English proverb, “manners make the man.”

Sui generis. Lat.—“Of its own kind.”—Not to be classed according to any ordinary description.

Suivex raison. Fr.—“Follow reason.”—Motto of the Ir. Earl ALTAMONT, Visc. MONTAGUE, and Lord KILMAINE.

Sum quod eris, fui quod sis. Lat.—“I am what thou shalt be, as I have been what thou now art.”—An admonition frequently met with as a sepulchral inscription.

Sumite materiam vestris qui scribitis æquam
Viribus.

Lat. HORACE.

“Let those who write fix on a subject to which their force is equal.”—Every author should look to his mental vigour, and consider whether it be equal to the task which he is about to undertake.

Summan nec metuas diem, nec optes. Lat. MARTIAL.
—“You should neither fear nor wish for your last day.”—The philosophic mind neither timidly shrinks from death, nor desperately wishes to accelerate its approach.

Summum bonum. Lat.—“The chief good.”—The object of attainment most desirable, which some of the ancient philosophers stated to be pleasure, and others virtue.

Summum crede nefas, animum præferre pudori
Et propter vitam vivendi perdere causas.

Lat. JUVENAL.

“Believe it to be the last of all infamies; to prefer your existence to your honour, or for the sake of life, to lose every inducement to live.”

S U———S U

Summum jus, summa injuria. Lat.—“Strictness of law is sometimes of the greatest injustice.”—A too rigorous interpretation of the law is not infrequently productive of the greatest injustice.

Sunt lacrymæ rerum & mentem mortalia tangunt. Lat. VIRGIL.—“Tears are due to human misery, and the woes of mortality affect the mind.”—Every virtuous mind, on hearing of such calamities, must be touched by sympathy.

Suo marte. Lat.—“By his own exertion.”—He performed it *suo marte*—by his own unaided skill and ability.

Superanda omnis fortuna ferendo est. Lat. VIRGIL.—“Every misfortune is to be subdued by patience.”

Superfedeas. Law Lat.—“You may remove or set aside.”—A writ to stay proceedings.

Suppressio veri. Lat.—See *suggestio falsi*.

Suspectum semper invisumque dominantibus qui proximus destinaretur. Lat. TACITUS.—“The next in succession is ever hated and suspected by those who are actually in possession of the supreme power.”—This can only apply to those governments where the persons, in possession of absolute power, fear that it may be wrested from them by violent means. They of course, in the language of our poet, *stand further than you will allow*.

“Bear, like the Turk, no brother near the throne.” POPE.

Suum cuique. Lat.—“Let each man have his own.”—Let the laws of property be strictly observed.

Tabula

T.

Tabula rasa. Lat.—“A shaved, or smoothed tablet.”—His mind is a *tabula rasa*—it is a mere blank. The idea is taken from the waxed tablets of the ancients, on which they made their *memoranda* with a sharp instrument, called a *stylum*, with the other flattened end of which they afterwards erased what they had written. *Table rase*

Tacent satis laudant. Lat. TERENCE.—“Their silence is sufficient praise.”—It is ample proof of worth, when the censorious have nothing to alledge.

Tâche sans tache. Fr.—“A work without a stain.”
The motto of the Sc. Earl of NORTHESK.

Tacitum vivit sub pectore vulnus. Lat. VIRGIL.—
“The secret wound still lives within the breast.”—The injury is not forgotten, but is treasured up for an opportunity of revenge.

Talibus ex adyto dictis cumæa Sybilla
Horrendas canit ambages antroque remugit
Obscuris vera involvens. Lat. VIRGIL.

“In words like these the Sybil utters her fearful oracles of dubious import, and sounds them forth from her cavern, blending truth with obscurity.”—This quotation is frequently used to reprobate a style which is at once pompous and ambiguous.

Tam deest avaro quod habet quam quod non habet.
Lat. SYRUS.—“The miser is as much in want of that which he has, as of that which he has not!”

Tandem

T A ——— T E

Tandem fit surculus arbor. Lat.—“ A shoot at length becomes a tree.”—Motto of the Marquis of WATERFORD.

Tantæne animis cœlestibus iræ. Lat. VIRGIL.—
 “ Can heavenly minds such anger entertain ?”

Is it possible for exalted minds to descend to such low resentments ? *fit the Clergy themselves*

Tant mieux. Fr.—“ So much the better.”

Tanto buon, che val niente. Prov. Ital.—“ So good, that he is good for nothing.”—Applied to that weak goodnature which is injurious to the possessor, without being of advantage to any other person. *Il est si bon qu'il en est bête.* F.

Tanto homini fidus, tantæ virtutis amator. Lat.—
 “ A faithful friend to so great a man, and a steady admirer of such distinguished excellence.”

Tant pis. Fr.—“ So much the worse.”

Tantum se fortunæ permittunt, etiam ut naturam dediscant. Lat. QUINT. CURT.—“ They give themselves up so much to fortune, as even to forget their nature.”

——— *Tarde, quæ credita lædunt, credimus.* Lat. OVID.—“ We are slow to believe that which if believed would hurt our feelings.”

——— *Tel en vous lisant admire chaque trait
 Qui dans le fond de l'âme & vous craint & vous
 hait.* FR. BOILEAU.

“ Such a one on reading your work, admires every stroke, but from the bottom of his soul he fears and hates you.”—The living satyrists excites more of fear than of regard.

Tel maitre, tel valet. Fr. Prov.—“ Like master like man.”

*Tel vous semble applaudir, qui vous raille & vous joue ;
 Aimez qu'on vous conseille, & non pas qu'on vous
 loue.* FR. BOILEAU.

“ That man appears to applaud you, who in fact makes you his jest and his sport. Let
 S your

T E ——— T E

your inclination be to those who advise, rather than to those who praise your conduct."—This is an advice which cannot be too frequently repeated to men in power and opulence. Their idle advisers are many, their serious counsellors but few.

Templa quam dilecta. Lat.—“Temples how beloved.”—The Motto of the Marquis of BUCKINGHAM. This is a poor pun on the family name of *Temple*.

Tempora mutantur, & nos mutamur in illis. Lat.—“The times are perpetually changing, and we change with the times.”—There is nothing fixed or stable, either in situations or opinions.

Tempore ducetur longo fortasse cicatrix
Horrent admotas vulnera cruda manus.

Lat. OVID.

“The wound will perhaps be covered by the process of time, but it shrinks from the touch, whilst it is yet recent.”—This is figuratively applied to sorrow, in the first burst of which, it will reject the most friendly appeal; some time should therefore be suffered to elapse before any attempt is made to administer consolation.

Tempus edax rerum. Lat. HORACE.—“Time that devours all things.”

Tempus omnia revelat. Lat.—“Time reveals all things.”—Few things, these two proverbs say, escape the disclosure of time, and nothing its ravages.

—————*Tenet insanabile multos*

Scribendi cacoethes, ægroque in corde senescit.

“Many have an incurable itch for writing, which takes full possession of their disordered faculties.”—The race has been numerous in every age of those

“————— who in despite

“Of nature, and their stars, will write.”

T E ——— T I

Teres atque rotundus. Lat. HORACE.—“A man smooth and round in himself.”—One whose conduct, like a polished globe, can surmount every difficulty, and defy every asperity.

Terræ filius. Lat.—“A son of the earth.”—An Oxford phrase, signifying a man of no birth.

Terra nunc educat malos homines atque pusillos.

Lat. JUVENAL.
“The earth now maintains as before, both bad and weak men.”—The condition of the human species in all ages, is nearly the same.

Tertium quid. Lat.—“A third something.”—Struck out by the collision of two opposite forces or principles.

Της Φυσεως γραμματεις ην, τον καλαμον αποβρεζον εις νοον. Gr. SUIDAS. *Tes Phuseos grammateus en, ton calamon apobrexon eis noun.*—“He was the writer or interpreter of nature, dipping his pen into *Mind*.

Tibi nullum periculum esse perspicio, quod quidem se-junctum sit ab omnium interitu. Lat. CICERO.—“I can see no danger to which you are personally exposed, separately and apart from the destruction of us all.”

Tiens ta foy. Fr.—“Keep thy faith.”—Motto of Earl BATHURST.

Timeo Danaos & dona ferentes. Lat. VIRGIL.—“I fear the Greeks, even when they offer presents.”—I am on my guard against an enemy, and particularly when he proffers kindness.

Timet pudorem. Lat.—“He fears shame.”—Motto of the Irish Visc. DOWNE.

Timidus se vocat cautum, parcum sordidus. Lat. Prov.—“The cowardly man says, that he is cautious, the miser that he is sparing.”—We have each an excuse, or palliation for our respective faults.

Tirer le diable par le queue. Fr. Prov.—“To pull the devil by the tail.”—To be put to one's shifts for a livelihood.

Why is this french vulgarism quoted in preference To a 1000 others of the same category.

T O ——— T O

To ὅλον. Gr. *To holon.*—"The whole."—Unity.

To καλον. Gr. *To kalon.*—The *summum bonum*—the supreme good.

Tolle jocos—non est jocus esse malignum. Lat.—
"Away with such jests—there is no jest in being malignant."—This is properly applied to that sarcastic merriment, which wounds the peace or feelings of the individual, for the purpose of giving entertainment to the many.

Tolle moras—semper nocuit differre paratis. Lat.
LUCAN.—"Away with all delays—it is even injurious to postpone, when you are in readiness."—The application is particular to war. When you are ready, you should allow the enemy no time for preparation.

Tolluntur in altum

Ut lapsu graviore ruant. Lat. CLAUDIAN.

"They are raised to such a height, that they may tumble with an heavier fall."—Some men seem to have been raised to the summit of their ambition, only to aggravate the subsequent reverses which Providence has doomed them to experience.

To προπον. Gr. *To prepon.*—"That which is decorous."—Decency. Decorum.

Tot homines, quot sententiæ. Lat.—"So many men so many opinions."—There will be as many suffrages as heads.

Toto cælo. Lat.—"By the whole heavens."—The men differ *toto cælo*—their dispositions are as opposite as the two poles.

Totus in toto, & totus in qualibet parte. Lat.—
"Whole in itself, and whole in every part."—
This was the definition given by the ancient scholiasts of the human mind.

Totus mundus agit histrionem. Lat.—"All the world acts the player,"—All the world's a stage.

Totus

T O ——— T R

Totus teres atque rotundus. Lat.—“Every way round and smooth.”—A man so polished, as to roll through the world unbiaſſed by any aſperity.

Toujours prêt. Fr.—“Always ready.”—Motto of the Ir. M. of ANTRIM & E. CLANWILLIAM.

Toujours propice. Fr.—“Ever propitious.”—Motto of the Ir. Viſcount CREMORNE.

Tourner caſaque. Fr.—“To turn ^{one's own} a man's coat.”—*to change ſides.*
This in former times was regarded as a diſgrace!

Tous frais faits. Fr.—“All expences paid.”

Tous les hommes ſont foux, & malgré ^{tous} leur ſoins
Ne diffèrent entr'eux, que du plus ou du moins.

Fr. BOILEAU.

“All men are fools, and with every effort they can only differ in the degree.”—There will only be the more fooliſh and the leſs fooliſh.

Tout ~~bon~~ ou rien. Fr.—“The whole or nothing.”
Motto of Earl GAINSBOROUGH.

Tout éloge impoſteur bleſſe une âme ſincère. Fr. BOILEAU.—“Nothing wounds a feeling mind more than praiſe unjuſtly beſtowed.”

Tout le monde ſe plaint de ſa mémoire, & perſonne ne ſe plaint de ſon jugement. Fr.—“Every man complains of his memory, but no man complains of his own judgment.”—However great the cauſe may be, our pride will not ſuffer us to impeach the latter.

———*Trahit ipſe furoris*
Impetus, & viſum eſt lenti quæſiſſe nocentem.

Lat. LUCAN.

“They are borne away by the violence of their rage, and they think it a waſte of time to enquire who are the guilty.”—This is a forcible deſcription of popular and indiſcriminate vengeance.

T R ——— T U

Trahit sua quemque voluptas. Lat. VIRG.—“Each man is led by his own peculiar taste or pleasure.”—A remark on the ever-prevailing diversity of tastes and passions.

Transcat in exemplum. Lat.—“May it pass into an example.”—May an act so meritorious stand recorded as a precedent for others to follow.

Tribus Anticyris caput insanabile. Lat. HORACE.—“A head incurable by three Anticyræ.”—The island of Anticyra, in the Archipelago, was famous for the growth of hellebore, which is administered to purge the head.—The phrase, therefore, means an incurable madman.

Triumpho morte tam vita. Lat.—“I triumph in death, as in life.”—Motto of the Ir. Viscount ALLEN.

Tros, Tyriusve mihi nullo discrimine agetur. Lat. VIRGIL.—“The Trojan and the Tyrian shall be treated by me without distinction.”—I profess no attachment to either of the contending parties, and shall of course speak of them with impartiality. *chacun fait que cest la devise du Courier de Lond*

Truditur dies die. Lat. HORACE.—“One day is pressed onward by another.”—The progress of time, however neglected by man, is silent and irresistible.

Tua res agitur, paries cum proximus ardet. Lat. HORACE.—“Your affairs are at stake, when the next house is on fire.”—We should remember, that the calamity which afflicts our neighbour, most seriously threatens ourselves.

Tuebor. Lat.—“I will defend.”—The motto of Viscount TORRINGTON. *a convenient motto.*

Tu ne cede malis, sed contra audentior ito. Lat. VIRGIL.—“Do not yield to misfortunes, but meet them on the contrary with fortitude.”—You can only subdue adversity, by bearing up against

against it.—The four first words form the motto of the Ir. Baron MILTON.

Tuo tibi judicio est utendum. Virtutis & vitiorum grave ipsius conscientia pondus est; quâ sublata jacent omnia. Lat. CICERO.—“You must use your own judgment on yourself. Great is the weight of conscience in deciding on your own virtues and vices: if that be taken away, all is lost.”

Turpe est aliud loqui, aliud sentire; quanto turpius aliud scribere, aliud sentire. Lat. SENECA.—“It is dishonorable to speak one thing and to think another; but how much more base is it to write that which is contrary to a man’s real sentiments?”—The act of *writing* is of greater deliberation, and of broader tendency. An attempt to deceive in this way, is therefore more highly criminal. If this maxim were properly felt by party writers, the world would not be inundated by such a torrent of falsehoods.

Turpe est in patria peregrinari, & in iis rebus quæ ad patriam pertinent hospitem esse. Lat. MANUTIUS.—“It is shameful for a man to live as a stranger in his own country, and to be uninformed of her affairs and interests.”—This is a maxim which should be inculcated to all young travellers. Did they previously make themselves informed of the affairs of their own country, they would be likely to reap something different from an harvest of follies on their foreign tour.

Turpe est laudari ab illaudatis. Lat.—“It is degrading to be commended by those, who are not themselves worthy of praise.”

Turpe est viro, id in quo quotidie versatur ignorare. Lat.—“It is shameful that a man should be ignorant of that, in which he is every day employed.”

T U ——— U B

Turpis & ridicula res est elementarius senex : juveni parandum, seni utendum est. Lat. SENECA.—

"Nothing can be so ridiculous or absurd as to see an old man in his rudiments. It is for youth to acquire, and for age to employ those acquirements." *In that case, Cato was a fool for learning Greek in his old*

Tussis pro crepitu. Lat.—"A cough which is feigned to disguise a f——t."—A poor pretext to cover a foul design.

Tuum est. Lat.—"It is your own."—Motto of Earl COWPER.

U.

Uberrima fides. Lat. Phr.—"A full growth of confidence."—An implicit faith or reliance.

*Uberibus semper lacrymis semperque paratis
In statione sua, atque expectantibus illam
Quo jubeat manare.* Lat.

"She has an inexhaustible fund of tears ready at a call, and the flow of which she has only to direct."—A man's tears, says Mrs. Inchbald, seem to come from a distance—those of a woman drop in upon us as ready visitants.

Ubicunque ars ostentatur, veritas abesse videtur. Lat.
"Wherever art is displayed, truth seems to be wanting."—We seldom witness a laborious exertion to excite interest or to give pleasure, that we do not begin to doubt the reality of the interest or pleasure which is thus forced upon us.

Ubi lapsus?—Quid feci? Lat.—"Where am I fallen?—What have I done?"—Motto of the
^ Ir. Viscount COURTENAY.

Ubi major pars est, ibi est totum. Lat. Law Maxim.
"Where the greater part is, there by law is the whole."—The only way of determining the

ubi libertas, ibi patria. where there's ^{acts}
liberty, there is my country

U B ——— U B

acts of many, is by the major part, or the majority; as the majority in parliament enact laws, &c.

Ubi mel, ibi apes. Lat. PLAUTUS.—“Where there is honey, there will be bees.”—Where there is a pleasing attraction, there will be no want of followers.

*Ubi plura nitent in carmine non ego paucis
Offendar maculis, quas aut incuria fudit,
Aut humana parum cavit natura.*

Lat. HORACE:

“Where there are many beauties in a work, I shall not cavil at a few faults, proceeding either from negligence, or from the imperfection of our nature.”—In a great work of general merit, candor requires that we should excuse any small, or partial defect.

Ubique patriam reminisci. Lat.—“Every where to remember our country.”—Motto of Lord MALMESBURY.

Ubi reddunt ova columbæ. Lat. JUV.—“Where the pigeons lay their eggs.”—This at Rome, was in the interstices under the roofs of houses, in the garrets of which then, as now, poets had that honorable residence, which by some is called, “the first floor down the chimney,” and by others, “the roost of eminence.”

Ubi supra. Lat.—“Where above mentioned.”—A reference to a preceding quotation.

*Ubi velis nolunt, ubi nolis volunt ultro,
Concessâ pudet ire viâ.*

Lat. TERENCE.

“When you are willing they are disinclined—when you are averse, they are willing. They are loth to tread in that path where it is permitted.”—This is rather a severe description of the

U D ——— U N

the caprices of woman. It has been thus translated:—

“ You would, they wont, when you would not, they would ;

“ Consent does freeze, denial fires their blood.”

Udum & molle lutum es ; nunc nunc properandus & acri

Fingendus sine fine rotâ. Lat. PERSIUS.

“ Thou art now but soft and moist clay, and therefore instantly and incessantly to be formed by the glowing wheel.”—The allusion is to the potter’s wheel, and the application is to the mind of youth, which should be formed with assiduity, whilst it is tender, pliant, and susceptible.

Ultima ratio regum. Lat.—“ The last reasoning of kings.”—An appeal to violence and hostility. This inscription, if we rightly recollect, was ordered to be graven by Louis XIV. on his cannon.

—*Ultima semper*

Expectanda dies homini est, dicique beatus.

Ante obitum nemo & suprema funera debet.

Lat. OVID.

“ Man should ever look to his last day, and no man should be accounted happy before his decease, or until his funeral rites are performed.” Such is the instability of human affairs, that no man should be rated as fortunate, until death has precluded any further possibility of change.

Ult. ultimus. Lat.—“ The last.”

Una salus victis nullam sperare salutem. Lat. VIRG.

“ The only hope for the conquered, is to expect no safety.”—The despair of the vanquished sometimes brings about a relief not to be effected by any other means.

Unde

U N ——— U N

Unde habeas quærit nemo, sed oportet habere. Lat.

JUVENAL.—“No man enquires how you have got your wealth, but it is necessary to possess it.”—All men pay respect to riches, without enquiring very scrupulously into the means by which they have been obtained.

Unde tibi frontem libertatēque parentis

Cum facias pejora senex.

Lat. JUVENAL.

“When do you derive the power and privilege of a parent, when you, though an old man, fall into greater errors.”—How can you presume to chide your juniors, when you, though advanced in years, set the vicious example.

Un enfant en ouvrant ses yeux doit voir la patrie & jusqu'à la mort ne voir qu'elle. Fr. ROUSSEAU.

“The infant on first opening his eyes, ought to see his country, and to the hour of his death never to lose sight of it.”—The love of our country should be implanted early, and nourished through life.

Unguibus & rostro. Lat.—“With talons and beak.”

He fought it *unguibus & rostro*—tooth and nail.

Unguis in ulcere. Lat. CICERO.—“A nail in the

wound.”—This strong phrase was applied by the orator to the conspirator *Clodian*.—“Your country,” he would have said in a periphrase, “has received a dangerous wound, into which you, vulture like, infix your talons, for the purpose of irritating and keeping it open.”

Un homme d'esprit seroit souvent bien embarrassé dans la compagnie des fots. Fr. ROCHEFOUCAULT.

“A man of wit may be often much embarrassed in the company of fools.”

Un homme toujours satisfait de lui-même, peu souvent l'est de d'autres, rarement on l'est de lui. Fr. ROCHEFOUCAULT.—“A man who is always well

satisfied

U N———U N

satisfied with himself, is seldom so with others, and others are as little pleased with him."—A man who has an overweening conceit of himself, is too proud to be pleased with the efforts of others, and by that pride, is sure to excite a general disgust against himself.

Uni æquus virtuti atque ejus amicis. Lat. HORACE.
"Friendly to virtue alone, and to the friends of virtue."—The three first words form the motto of Earl MANSFIELD.

Unica virtus necessaria. Lat.—"Virtue is the only thing necessary."—Motto of the Irish Earl of MORNINGTON.

*Uni quippe vacat, studiis odiisque carenti
Humanum lugere genus.* Lat. LUCAN.

"There is only one man, who being equally free from attachments and resentments, is at leisure to weep for the miseries of the human race."—This praise, which the poet has given to *Cato*, applies to the disinterested patriot, who sighs only for the sufferings of his country.

Un je servirai. Fr.—"One I will serve."—Motto of the Earl of PEMBROKE and Lord PORCHESTER.

Un roy, une foy, une loy. Fr.—"One king, one faith, one law."—Motto of the Irish Marquis CLANRICARDE.

Un sot à triple étage. Fr.—"A fool of the third story."—An egregious blockhead.

Un sot trouve toujours un plus sot qui l'admire. Fr. BOILEAU.

"A fool always finds a greater fool to admire him."—Used in reproaching a silly, or adulatory commendation of an indifferent work.

U N ——— U T

Un 'tien' vaut mieux que deux 'tu l'auras.' Fr. Prov.

"One 'hold fast' is better than two 'I'll give thee.'"—A bird in the hand, &c.

Un tout seul. Lat.—"One alone."—Motto of the
Ir. Earl VERNEY.

—*Unus utrique error*

Sed variis illuduit partibus.

Lat. HORACE.

"The same error belongs to each, but it mocks them in different ways."—Several men may engage in a pursuit of the same folly, yet each travel by a different road.

Urit enim fulgore suo qui prægravat artes

Infra se positas—extinctus amabitur idem.

Lat. HORACE.

"He is consumed by his own brightness, who depresses the arts beneath him—yet he, after his decease, shall be admired."—The man of exalted genius, throws by the splendor of his talents all inferior merits into shade. He is exposed, therefore, to all the shafts of cotemporary jealousy. His death alone can deprive envy of her sting; then those who were most forward to detract, will be the first to do justice to his merits.

—*Usque adeone*

Scire tuum nihil est, nisi te scire hoc sciat alter?

Lat. PERSIUS.

"Is therefore your own knowledge to pass for nothing, unless others are aware of that knowledge?"—Is it the sole object of your studies to impress others with a sense of your acquirements?

Usque adeone mori miserum est? Lat. VIRGIL.—"Is it then so very wretched a thing to die?"—Are the thoughts of mortality so very dreadful?

Ut

U T ——— U T

Ut ameris, amabilis esto. Lat. OVID.—“That you may be beloved, be deserving of love.”—To merit regard, is the surest mode of obtaining it.

Ut apes geometriam. Lat.—“As bees practice geometry.”—The motto of the Marquis of LANSDOWN.

Utatur motu animi, qui uti ratione non protest. Lat.
“Let him be guided by passions, who can make no use of his reason.”—Fools may be impelled by their passions, but the man of reason is left without an excuse.

Utcunque placuerit Deo. Lat.—“As it shall please God.”—Motto of Earl HOWE.

Utile dulci. Lat.—“The useful with the pleasant.”
To say, that he has combined the *utile dulci*—is to give the very first praise to a writer.

Utilium sagax rerum. Lat. HOR.—“Subtle and sagacious in making useful discoveries.

Utinam tam facile vera invenire possem quam falsa convincere. Lat. CICERO.—“I wish that I could as easily discover the truth, as I can detect the falsehood.”—I have no clue to the former, but the latter betrays itself by its inconsistency.

Uti possidetis. Lat.—“As you possess.”—A diplomatic phrase, used when two sovereigns, after sacrificing a number of human lives, &c. chuse to make peace, “each retaining the possessions which they have acquired.”—Its opposite is the *status quo*, when both parties re-enter into the condition in which they stood before the war.

—*Ut nec pes, nec caput uni
Reddatur formæ.* Lat. HORACE.
“So that neither the foot nor the head shall
belong

U T ——— U T

belong to the same form."—Applied to a dramatic piece or to a picture, where all is incongruity.

Ut nemo in sese tentat descendere, nemo;

Sed præcedenti spectatur mantica tergo

Quæseris.

Lat. JUVENAL.

"You ask why no man attempts to descend into himself, but looks to the wallet on the shoulders of him who precedes."—The allusion is to the fable, where men are represented as marching in a line with a double wallet, the forward part containing their neighbour's faults, whilst their own are slung unseen behind their backs.

Utque alios industria, ita hunc ignavia ad famam protulerat. Lat. TACITUS.—"Other men have been advanced to fame by industrious exertion, but this man has succeeded by mere sluggishness and indolence."—The person in question owes not his elevation to his deserts.

Ut sementem feceris, ita & metes. Lat. CICERO.—"As you have sown so shall you reap."—As your conduct has been, so shall be its fruits.

Ut pictura poësis erit. Lat. HORACE.—"It will ever be in poetry, as in painting."—There must always be an affinity between those sister arts.

Ut profim. Lat.—"That I may do good."—The motto of Lord FOLEY.

Ut quocunque paratus. Lat.—"Prepared on every side."—Motto of the Ir. Earl of CAVAN.

Ut redeat miseris, abeat fortuna superbis.

Lat. HORACE.

"That fortune may quit the proud, and return to the wretched."—That something like the natural equality of condition may be restored.

Utrum

U T ——— V A

Utrum horum mavis accipe. Lat.—“Take which ever of those you prefer.”—A conclusion generally made in argument, after having offered a choice of difficulties.

Ut sæpe summa ingenia in occulto latent. Lat. PLAUTUS.—“How often men of the greatest genius are lost in obscurity.”—The exercise and use of surpassing talents are frequently lost to the world through the want of protection and cultivation.

Ut vellem his potius nugis tota illa dedisset Tempora sevitæ. Lat. JUVENAL.—“Would to heaven he had given up to trifles like these all the time which he devoted to savage and cruel purposes.”—Spoken of a tyrant whose days were divided between frivolous pursuits and barbarous inflictions.

V.

Vacuis cantat coram latrone viator. Lat. JUV.—“The man with an empty purse may sing before the robber.”—He of course can lose nothing.

Vade mecum. Lat.—“Go with me.”—A young man’s *vade mecum*,—that which should be his constant companion.

Valeat quantum valere potest. Lat.—“Let it prevail as far as it may.”—Let the argument pass for as much as it is worth.

Valeat res ludicra. Lat. HOR.—“Farewell to the ridiculous.”—Let us leave off all foolery.

Valete ac plaudite. Lat. TERENCE.—“Farewell, and applaud.”—This was the conclusion of the Latin comedy. It is now sometimes used in the way of triumphant irony at the conclusion of a political discourse.

Valet

Valet ima summis

Mutare & insignem attenuat Deus,

Obscura promens.

Lat. HORACE.

"The Deity can change the lowest into the highest—can extinguish the proud, and bring forward the humble."—Every sublunary change is previously marked out by the finger of Providence.

Varium & mutabile semper

Fœmina.

Lat. VIRGIL.

"A woman is always changeable and capricious"—The opinions of that sex are ever fluctuating.

Væ victis. Lat.—"Woe to the conquered."—If it should come to that point, *væ victis*—it will be a war of extermination.

Vedettes. Fr. Mil. Term.—"Sentinels on horseback, to watch and give notice of the approach of an enemy."

Velis & remis. Lat.—"With sails and oars."—He pushed forward *velis & remis*—by every possible means.

Velle suum cuique, nec voto vivitur uno. Lat. PER-SIUS.—"Each man has his own wish, the inclinations of all cannot be the same."—Taste and opinion must differ in men and in nations.

Velox consilium sequitur pœnitentia. Lat. LABER.—"Hasty counsels are generally followed by repentance."

Veluti in speculum. Lat.—"As if in a mirror, or looking-glass."—You shall here see your follies reflected.

Venalis populus, venalis curia patrum. Lat.—"The people are venal, and the senate is equally venal."—A description once given of *Rome*. It would not now be necessary to travel to Rome, in order to make the application.

T

Vendentem

V E———V E

Vendentem thus & odores. Lat. HORACE.—“Selling frankincense and perfumes,” applied to such pamphlets as are destined to wrap up groceries, line trunks, &c.

Vendidit hic auro patriam. Lat. VIRGIL.—“He sold his country for gold.”—He is nothing less than a venal traitor.

Venenum in auro bibitur. Lat. SENECA.—“Poison is generally drunk out of gold.”—Those who use less costly utensils, are not so liable to such murderous attempts.

Venienti occurrere morbo. Lat. PERSIUS.—“Meet the approaching disease.”—Do not let the malady strike root, but seek the proper advice and remedy on its first approaches.

Venire facias. Law Lat.—“You may cause, or order to come.”—The judicial writ by which the sheriff is empowered to summon a jury.

Veni, vidi, vici. Lat.—“I came, I saw, I overcame.”—This was the brief account transmitted by Julius Cæsar of a victory.

Ventis secundis. Lat.—“With prosperous winds.” with uniform success.—Motto of Lord Hood.

Ventre affamé n'a point d'oreilles. Fr. Prov.—“A starved belly has no ears.”—An hungry audience is not to be satisfied by mere argument.

Verba animi proferre & vitam impendere vero.

Lat. JUVENAL.

“To speak the words of the mind, and to stake one's life for the truth.”—To speak with honest frankness, and to prefer liberty to life. An admirable summary of the duties of a good citizen.

—*Verbum verbo reddere fides,*

Interpres.

Lat. HORACE.

“As a faithful interpreter to translate word for word;”—to give a translation strictly literal.

Veritas

V E———V E

Veritas nihil veretur nisi abscondi. Lat. LAW MAX.

"Truth is afraid of nothing but concealment."
The characters of truth are plainness and frankness. It is in the nature of fraud, on the contrary, to be evasive and mysterious.

Veritas vincit. Lat.—"Truth conquers."—Motto of the Sc. Earl MARISHALL.

Veritas visû & morâ, falsa festinatione & incertis valescunt. Lat. TACITUS.—"Truth is confirmed by inspection and delay: falsehood avails itself of haste and uncertainty."—Falsehood relies on the first impressions; the truth comes haltingly behind, as wishing to meet the test of deliberation and circumspection.

Veritatis simplex oratio est. Lat. SENECA.—"The language of truth is simple."—The orator who is conscious of having truth on his side should be careful not to veil or degrade her beauty by any meretricious decoration.

Verité sans peur. Fr.—"Truth without fear."—The Motto of Lord MIDDLETON.

Ver non semper viret. Lat.—"The spring does not always flourish—or Vernon always flourishes."
—Motto of Lord VERNON.

Versus. Lat.—"Against."

Versus inopes rerum nugæque canoræ. Lat. HORACE.

"Verses devoid of substance, melodious trifles."

Or, as a modern poet has it,

"Your filmy, gauzy, gossamery, lines."

Verum illud est vulgo quod dici solet

Omnes sibi malle melius esse quam alteri.

Lat. TERENCE.

"The common assertion is certainly true, that we all wish matters to be better with ourselves than with others."—Whatever may be theoretically

tically said of philanthropy and benevolence to others, self-love will be found to be the prevailing principle.

Verum opere in longo fas est obrepere somnum. Lat.

HORACE.—“But in a long work it is allowable that sleep may creep on.”—A degree of negligence is pardonable in a long work, which in a brief production would be highly reprehensible.

Vestigia nulla retrorsum. Lat.—“There are no traces backward.”—All the footsteps lead to the lion’s den, but there are no marks of any returning. It is a danger from which there is no retreating. Motto of Visct. HAMDEN.

Vetera extollimus, recentium incuriosi. Lat. TACI-

TUS.—“We extol the ancients, regardless of those of later date.”—We are more ready to give praise to the writers of antiquity than to do justice to contemporary merit.

Vetustas pro lege semper habetur. Law Maxim.—

“Ancient custom is always held as a law.”—Where there is no positive law, the custom, if from time immemorial, may be pleaded.

Viam qui nescit quâ deveniat ad mare

Eum oportet amnem quærere comitem sibi.

Lat. PLAUTUS.

“He who knows not his way to the sea, should take a river as his companion.”—By this figure it is intimated that a tedious but certain course to any given object, is preferable to one which may possibly be more brief, but is at the same time uncertain.

———*Viamque insiste domandi*

Dum faciles animi juvenum, dum mobilis ætas.

Lat. VIRGIL.

“Take the course of strong rule, whilst the mind of youth is flexible, and capable of strong impressions.”

pressions."—Vigorous methods, but divested of harshness, should be early called into use by those, to whom the education of youth is committed.

Vice versa. Lat.—“The terms being exchanged.” Thus—the generous should be rich, and *vice versa*, the rich should be generous.

Vicinus urit Ucalegon. Lat. VIRGIL.—“Your neighbour Ucalegon’s house is on fire.”—The danger is approaching to you so nearly as to demand your utmost exertion.

Victrix causa Diis placuit sed victa Catoni. Lat. LUCAN.—“The victorious cause was adopted by the Gods, that of the vanquished by *Cato*.”
“The Gods and Cato did in this divide,
“They chose the conqu’ring, he the conquer’d side.”

This extravagant flight of the poet is sometimes applied to a man who having wrestled, though unsuccessfully, against superior powers, has derived glory even from defeat.

Victrix fortunæ sapientia. Lat. JUVENAL.—“Wisdom frequently conquers fortune.”—A wise man will often parry or subdue the reverses of chance.

Vide. Lat.—“See.”—*Vide ut supra*.—“See the preceding statement.”

———*Video meliora proboque
Deteriora sequor*.

Lat. OVID.

“I see and approve of better things, but I follow the worse which I condemn.”—This is frequently used by the speaker or writer, as a sentence of self condemnation.—It may also be applied to a third person, where his conduct is directly opposite to his known sentiments.

Vi et armis. Lat.—“By force and arms.”—By a force not sanctioned by law. By main force.

Vigilantibus. Lat.—“To the watchful.”—Motto of Ir. Viscount GOSFORD.

Vigilantibus non dormientibus servat lex. Law Maxim.—“The law regards those only who watch, and not those who sleep.”—The law is only for the protection of those who take due care of their property. It notices not those who may suffer from their own neglect.

Vigueur de deffus. Fr.—“Strength is from above.” Motto of the Ir. Earl of INCHQUIN.

Vincit amor patriæ. Lat.—“The love of my country overcomes me.”—Motto of the Irish Viscount MOLESWORTH, and Lord MUNCASTER.

Vincit omnia veritas. Lat.—“Truth conquers all things.”—It must ultimately prevail over every cavil, and every objection.—Motto of the Ir. Baron KINSALE.

Vincit qui se vincit. Lat.—“He conquers who overcomes himself.”—Motto of Lord HOWARD of WALDEN.

Vincit veritas. Lat.—“Truth conquers.”—Motto of the Ir. Earls of BELLAMONT and MONTRATH.

Vir bonus dicendi peritus. Lat.—“A good man skilled in the art of speaking.”—By this, which was the ancient definition of an *Orator*, it appears that none could rank as such but men of probity. Our modern notions are rather more relaxed.

———*Vir bonus est quis?*

Qui consulta patrum qui leges juraque servat.

Lat. JUVENAL.

“Who is a good man? He who respects the decrees of the legislature, and bows to every positive law, and every moral obligation.”

Virescit

Virescit vulnere virtus. Lat.—“Virtue flourishes from a wound.”—Motto of the Sc. Earl of GALLOWAY.

Vires acquirit eundo. Lat.—“She acquires strength in her progress.”—This is spoken by the poet of fame or rumour.—Every report in its passage gathers strength, is enforced by new circumstances, and from a puny abortion swells very often into a gigantic admeasurement.

Viri infelices procul amici. Lat. SENECA.—“Friends are always distant from a man who is unfortunate.”—Misfortune occasions a shyness even amongst friends the most professed.

Virtus ariete fortior. Lat.—“Virtue is stronger than a battering-ram.”—Motto of the Earl of ABINGDON.

*Virtus repulsæ nescia sordidæ
Intaminatis fulget honoribus.* Lat. HORACE.—“That virtue which is unconscious of a base repulse, shines with unstained honours.”

Virtus incendit vires. Lat.—“Virtue kindles the strength.”—Motto of the Ir. Visc. STRANGFORD.

Virtus est medium vitiorum & utrinque reductum. Lat. HORACE.—“Virtue is the middle between two vices, and is removed from either extreme.”—Thus generosity is the middle virtue, the extremes of which are avarice and prodigality.

Virtus in actione consistit. Lat.—“Virtue consists in acting.”—It does not rest on cold theory, but on positive exertion.—Motto of Lord CRAVEN.

Virtus laudatur & alget. Lat. JUVENAL.—“Virtue is praised and freezes.”—Every virtuous effort is viewed with cold admiration, and met only with sullen neglect.

Virtus mille scuta. Lat.—“Virtue is equal to a thousand shields.”—Motto of the Earl of EFFINGHAM.

Virtus est vitium fugere, & sapientia prima Sultitiâ caruisse. Lat. HORACE.
“It is a virtue to avoid vice, and the first step to wisdom is to be free from folly.”

Virtus in arduis. Lat.—“Virtue (or valour) in difficulties.”—Motto of the Ir. Visc. CULLEN.

Virtus requiei nescia sordidæ. Lat.—“Valour which knows not mean repose.”—Motto of Ir. Visc. DESART.

Virtus semper viridis. Lat.—“Virtue is always flourishing.”—Motto of the Ir. Visc. BELMORE.

Virtus vincit invidiam. Lat.—“Virtue conquers envy.”—Motto of the Marquis CORNWALLIS. *sexat*

Virtus vincit invidiam. Lat.—“Virtue overcomes envy.”—However cotemporary jealousy may prevail, the virtuous man is in the end sure of his reward.

Virtute non astutiâ. Lat.—“By virtue not by craft.”—Motto of the Ir. Visc. PERY.

Virtute non verbis. *by virtue not by words.* *L. Shelburn*

Virtute non viris. Lat.—“From virtue not from men.”—Motto of the Ir. Earl of KERRY.

Virtute ac labore. Lat.—“By virtue and toil.”—Motto of the Sc. Earl DUNDONALD.

Virtute fideque. Lat.—“By virtue and faith.”—Motto of the Sc. Baron ELIBANK.

Virtute & operâ. Lat.—“By virtue and industry.”
—Motto of Ir. Earl FIFE.

Virtute quies. Lat.—“Content in virtue.”—Motto
of Baron MULGRAVE.

Virtute & fide. Lat.—“By virtue and faith.”—
Motto of the Earl of OXFORD, and the Ir.
Visc. MELBOURN.

*Virtutem incolumem odimus
Sublatam ex oculis quærimus invidi.*

Lat. HORACE.

“We detest virtue when it is safe and flourishing,
but when removed from our sight, even
envy itself regrets it.”—Such is the nature of
man.

Virtutem videant intabescantque relictâ.

Lat. JUVENAL.

“Let them (the wicked) see the beauty of vir-
tue, and pine at having forsaken her.”—This is
the greatest curse that can befall them.

Virtuti nihil obstat & armis. Lat.—“Nothing can
resist valour and arms.”—Motto of the Earl of
ALDBOROUGH.

Virtuti non armis fido. Lat.—“I trust to virtue and
not to arms.”—Motto of Lord GREY DE WIL-
TON.

Virtutis amor. Lat.—“The love of virtue.”—
Motto of the Ir. Earl ANNESLY.

Virtutis amore. Lat.—“Through the love of vir-
tue.”—Motto of the Ir. Visc. VALENTIA.

Virtutis avorum premium. Lat.—“The reward of
the virtue of my ancestors.”—Motto of the
Ir. Baron TEMPLETOWN. *this at least is a modest one.*

Virtutis

V I ——— V I

Virtutis fortuna comes. Lat.—“Fortune is the companion of virtue.”—Motto of the Ir. Barons NEWHAVEN, and HARBERTON.

Vis consilii expers mole ruit suâ. Lat. HORACE.—
“Force, not directed by wisdom, falls by its own weight.”

Vis unita fortior. Lat.—“Force or power is strengthened by union.”—Motto of the Ir. Earl MOUNT CASHEL.

Vitâ cedat, uti conviva satur. Lat. HORACE.—
“Let him take leave of life as a guest satisfied with his entertainment.”

*Vitæ est avidus, quisquis non vult
Mundo secum pereunte mori.* Lat. SENECA.
“He is greedy of life who is not willing to die when the world is perishing around him.”—
When he sees that every thing bears in it the seeds of its own decay.

Vitæ summa brevis, spem vetat inchoare longam. Lat. HORACE.—“The short span of our lives forbids us to encourage a lengthened hope.”—
Such is the brief term of our existence, that he who looks to remote prospects is generally disappointed.

Vitæ via virtus. Lat.—“Virtue is the way of life.”
Motto of the Ir. Earl of PORTARLINGTON.

Vitam impendere vero. Lat.—“To stake one's life for the truth.”—Stated as the best character of a good citizen. *the Motto of J. J. Rousseau.*

Vitam regit fortuna non sapientia. Lat. CICERO.—
“Fortune, and not wisdom, governs human life.”

Vitanda

Vitanda est improba Syren—Desidia.

Lat. HORACE.

“That destructive Syren Sloth is ever to be avoided.”—The man who devotes himself to indolent habits, must be considered at lost to himself and to society.

——— *Vitavi denique culpam*

Non laudem merui.

Lat.

“I have been careful to avoid censure, if I have not deserved commendation.”—This is a suitable motto for a very numerous class of poets, who seem to aim at no higher praise than that of faultless insipidity.

Vitia otii negotio discutienda sunt. Lat. SENECA.—

“The vices of sloth are only to be shaken off by business.”—The mind will rust and canker without employment.

Vitiant artus ægræ contagia mentis. Lat. OVID.

“When the mind is ill at ease, the body is in a certain degree affected.”

Vitium fuit, nunc mos est, adsentatio. Lat. SYRUS.

—“Flattery, which was formerly a vice, is now grown into a custom.”—It has become so familiar that it no longer provokes our detestation.

Vivâ voce. Lat.—“By the living voice.”—By oral testimony as opposed to written evidence.

Vive la bagatelle. Fr.—“Success to trifling.”

Vive sine invidiâ mollesque inglorios annos.

Exige, & amicitias tibi junge pares.

Lat. OVID.

“Live free from envy, and without a wish for glory; desire only placid years, and to live in friendship with your equals.”—Seek the quiet shade of life, and avoid the friendships of the great.

Vive

V I ——— V I

Vive memor lethi.

Lat. PERSIUS.

“Live ever in the remembrance of death.”—

This solemn recollection will be the best preservative from vice and error. *memento mori.*

Vive vale—si quid novisti rectius istis

Candidus imperti; si non his utere mecum.

Lat. HORACE.

“Farewell and be happy—if you know of any precepts better than these, be so kind as to communicate them, if not, partake of these with me.”

———“If a better system’s thine,

“Impart it freely, or make use of mine.

———*Vivendi recte qui prorogat horam,*

Rusticus expectat dum defluat amnis.

Lat. HORACE.

“He who postpones the hour of living rightly, is like the rustic who waits till the river shall have passed away.”—He defers his reformation to a period which can never arrive.

Vivendum est recte, cum propter plurima, tum his

Præcipue causis, ut linguas mancipiorum

Contemnas—nam lingua mali pars pessima servi.

Lat. JUVENAL.

“You should live virtuously for many reasons, but particularly on this account, that you may be able to despise the tongues of your domestics. The tongue is the worst part of a bad servant.”

Vivere sat vincere. Lat.—“To conquer is to live enough.”—Motto of the Irish Earl of SEFTON.

*So said Alexander
Charles 12th
Donoparte.*

Vivida vis animi. Lat.—“The strong force of the mind.”—The lively *impetus* of genius.

Vivit post funera virtus. Lat.—“Virtue survives the grave.”—Motto of the Irish Earl of SHANNON.

Vivite

Vivite felices, quibus est fortuna peracta

Jam sua.

Lat. VIRGIL.

“May those be happy whose fortunes are already completed.”—Though struggling through life, I can see without envy those whose efforts have had a successful termination.

Vivitur exiguo melius—natura beatiss

Omnibus esse dedit, si quis cognoverit uti.

Lat. CLAUDIAN.

“Men live best upon a little—nature has granted to all to be happy, if the use of her gifts were but known.”

Vivre ce n'est pas respirer, c'est agir. Fr. ROUSSEAU.

“Life does not consist merely in breathing, but in action.”—The man can scarcely be said to live who does nothing but obey his animal impulses.

Vix ea nostra voco. Lat.—“I can scarcely call these things our own.” (alluding to ancestry.)—

Motto of Lord SUNDRIDGE and Earl WARWICK.

Vixere fortes ante Agamemnona

Multi : sed omnes illacrymabiles

Urgentur, ignotique longâ

Noctē, carent quia vate sacro.

Lat. HORACE.

“Many heroes lived before Agamemnon, but they are all unmourned, and consigned to long oblivion, because they are without a sacred bard,” to sing their praises.—This quotation is used in shewing the value of poetry, in consecrating and embalming the deeds of virtue and of valour.

Voilà pour l'achever de peindre. Fr. Prov.—“But to finish his picture”—To give the last and strongest feature of his character.

Voilà

V O ——— V O .

Voilà une autre chose. French.—“ There you see another thing.”—The circumstances of the two cases are wholly different.

Volenti non fit injuria. Lat. Law Maxim.—“ An injury cannot be done to a willing person.”—None can complain of wrong in a proceeding when the measure had their previous assent.

Volo non valeo. Lat.—“ I am willing but unable.”—Motto of the Earl of CARLISLE.

——— *Voluptates commendat rarius usus.*

Lat. JUVENAL.

“ Our pleasures have an higher relish when they are rarely used.”—The keenest sense of pleasure is blunted by a too frequent repetition.

Vota via mea. Lat.—“ My life is devoted.”—Motto of the Irish Earl of MEATH.

——— *Vous me fîtes, seigneur,*

En m'attaquant beaucoup d'honneur. French. 1

“ You did me, sir, by attacking me, a great deal of honour.”—The reproaches of such an adversary, I consider rather as a compliment than a disgrace.

Vous y perdrez vos pas. Fr.—“ You will there lose your steps.”—You will find that your labour and pains are thrown away.

Vox & præterea nihil. Lat.—“ A voice and nothing more.”—An empty and unavailing sound. A fine speech without matter.

Vox faucibus hæsit. Lat. VIRGIL.—“ The voice stuck in the throat.”—Spoken of a person struck dumb with amazement.

Vox populi vox Dei. Lat.—“ The voice of the people is the voice of God.”

Volenti nihil difficile. Ovid, *Il uia riu* Zest.
de difficile pour celui qui veut fortement.

Z E———Z O

Z.

Zest. Fr.—“An interjection.”—Pshaw, stuff, ridiculous.

Zwη και Ψυχη. *Zoe kai psuche.* Gr.—“My life and soul.”

Zonam perdidit. Lat. HORACE.—“He has lost his purse.”—He is desperate through the want of money.

Zonam solvere. Lat.—“To unloose the virgin zone or *cestus*.”—To deprive a maiden of her virginity.

THE END.

03-11-19

1. The first part of the document is a letter from the President of the United States to the Congress, dated January 1, 1861. It is a formal address, and it is the first of its kind since the signing of the Constitution. The President, James Buchanan, is addressing the Congress, and he is doing so in a very formal and dignified manner. He is discussing the state of the Union, and he is discussing the issues that are facing the country at that time. He is also discussing the role of the President, and he is discussing the responsibilities of the Congress. The letter is a very important document, and it is a very interesting one to read. It gives us a glimpse into the mind of the President, and it gives us a glimpse into the issues that were facing the country at that time. It is a very well-written document, and it is a very important one to read. It is a document that is worth the time and effort to read, and it is a document that is worth the time and effort to study. It is a document that is worth the time and effort to read, and it is a document that is worth the time and effort to study.

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